



# *The Reliquary*

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## *Illustrated Archæologist.*

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### On Deneholes.



IT is highly probable that the majority of persons who read this article have never had the chance of going down a Denehole—indeed, there are comparatively few who could even explain intelligibly what a Denehole is. But I have enjoyed certain exceptional opportunities of becoming familiar with Deneholes and their mysteries, and propose now to give a brief account of them; for the subject is one of very considerable interest.

It has long been known that in various parts of England—but especially along the banks of the Thames, in Essex and Kent—there exists a large number of ancient artificial caverns in the chalk, having deep, narrow, vertical entrances. These are commonly called “Deneholes”—a name which seems to have been corrupted either from *dane*-hole, or from *den*-hole, signifying a hole or place of refuge. They occur chiefly in groups, the principal collections of them being found in a wood rejoicing in the name of Hangman's Wood, near

Grays Thurrock, in Essex, and in two woods, known respectively as Stankey Wood and Cavey Spring, near Bexley, in Kent. Other and smaller groups are also known to exist in various parts of England.

More precisely described, a Denehole consists of a vertical, well-like shaft, fifty, eighty, or even one hundred feet in depth, and three or four feet in diameter, passing down through the over-lying sands and gravels into the chalk beneath, in which are excavated several large and lofty chambers, arranged more or less symmetrically around the bottom of the shaft. As to the nature, even, of these strange pits, little or no information of real scientific value had been obtained up to about seven or eight years ago; while, as to their age and use, or uses, nothing definite has even yet been ascertained.

There has long, however, been a general (and, perhaps, an exaggerated) belief in the extreme antiquity, great subterranean extent, and very perplexing nature of the Deneholes. Perhaps the earliest extant printed notice of them is that by the indefatigable Camden, who, in the first English edition of his *Britannia*, published in 1610, says of Tilbury, which is three miles from Grays, that: "Neere unto this place, there bee certaine holes, in the rising of a chalky hill, sunke into the ground tenne fathoms deepe, the mouth whereof is but narrow, made of stone cunningly wrought; but within they are large and spacious, in this forme, which hee that went downe into them described unto me after this manner: of which I have nothing else to say, but what I have delivered already." Camden accompanies his description by a very rude woodcut (reproduced in fig. 1); but the imagination of the artist has obviously played so large a part in the preparation of it that, although quaint and interesting, it is clearly not of much real value.

From another not very reliable source we learn that, in the reign of Henry IV., the Essex Deneholes near Grays were regarded as the deserted gold mines of the British King Cunobeline, and that the working of them was actually recommenced, with the object of extracting gold. We are even told that this was done with some amount of success by a certain royal favourite, one Walter Fitzwalter, to whom was made a grant of them, which is still on record. Had such things as limited liability companies been thought of in the days of King Henry IV., cynics would certainly have suggested that Mr. Fitzwalter was anxious to play the part of "vendor" to some

such company, and that he must have secretly introduced beforehand all the gold said to have been discovered, to enable himself the better to dispose of his worthless shares, at a bogus value, through the Stock Exchange of the day. At the time of the "South Sea Bubble," too, attempts were made to float joint stock companies for the purpose of reworking these ancient "gold mines"; but the efforts, of course, collapsed with the bubble.

Coming down now to more modern times, we find that the learned Dr. Derham, the friend of Ray, and a Fellow of the Royal Society, was exercised in mind over the Deneholes about the beginning of



Fig. 1.—Illustration of Deneholes from Camden's "Britannia" (1610).

last century, when he was rector of Upminster, about six miles distant from Grays. In a letter written in 1706 to Morant, the county historian of Essex, he relates that he had been measuring the depths of some of the pits, which he had found to vary from about fifty to eighty feet. He adds: "A cow fell into a hole fifty-five feet deep; not killed or much hurt; drawn up by a carpenter, who went down and put ropes about her; the bottom is soft [fallen] sand, on which the cow alighted and was saved."

Again, we read in the *Cambrian Register* for 1818 a diverting account of how a gentleman from Canterbury, "distinguished for his taste for natural history, and his knowledge in the antiquities,"

attended by "an eminent surgeon from the neighbourhood," and "an intrepid peasant," formed "the extraordinary resolution of descending into one of these caverns," and essayed to carry out his resolution. The peasant went down first, being lowered by means of a rope to a depth of about seventy feet, when the light which he carried was unfortunately extinguished by some accident. At this, his boasted intrepidity entirely forsook him. He imagined he saw at his feet a second pit, still more profound, yawning to receive him; and his terror was by no means allayed when he discovered that he was standing upon "a human skeleton of gigantic size, most of the bones of which, in his agitation, he had trodden to pieces." Disregarding his fears, however, his employers, after procuring a fresh light, proceeded to descend themselves; but it seems that they had unfortunately selected a pit, the chambers of which had become largely filled with sand fallen from the sides of the shaft. After a brief examination, therefore, the explorers re-ascended, "the Esculapian adventurer" carrying up with him the skull of the human skeleton, which appeared to him to be "considerably above the common size." During the ascent, however, the surgeon seems to have paid more heed to the safety of his own skull than to that of the skeleton; and, on his arrival above ground, he found that it had been battered to pieces.

Various later writers make passing mention of the Deneholes, and several crude descriptions of them, based upon erroneous and insufficient information, have appeared; but it was not until the year 1881 that Mr. F. C. J. Spurrell, F.G.S., contributed to the *Archæological Journal* a paper "On Deneholes and Artificial Caves with Vertical Entrances," with which the literature of the subject may be said to commence. Mr. Spurrell has paid great attention to his subject, and may fairly be regarded as at once the pioneer of, and the leading authority upon, Deneholes of all descriptions.

In spite, however, of the attention thus drawn to the subject, but little interest was aroused as to the age and use of these undoubtedly ancient and mysterious pits, until a flourishing local society, the Essex Field Club, took the matter in hand. The Club felt that it was incumbent upon it, as a County Society, to make a really energetic attempt to solve the interesting problems connected with the age and original uses of the Essex Deneholes. The crude theories hitherto propounded had served to check and divert, rather than to promote



a thorough scientific investigation ; while a solution of the problem promised at that time to furnish a chapter towards the very incomplete early history of our race, fully as interesting as those by Sir John Lubbock on the Swiss lake-dwellers, and by Messrs. Henry Christy and Edouard Lartet on the cave-dwellers of the French river-valleys. A subscription list was therefore opened, and in due time a sufficient sum of money was got together. Operations were at length actually commenced at Hangman's Wood (fig. 2), in October, 1884, and continued for one month, to which another fortnight's work was added at a later period. During the greater part of this time, I



Fig. 2.—Cottage at the entrance to Hangman's Wood.

(*Drawn by H. A. Cole.*)

was privileged to be upon the spot, assisting in the superintendence of the work. Let me here give a brief sketch of how matters stood at this time.

We were at work in a small wood, some four acres in extent, occupying the summit of the bold chalk slope forming the north side of the Thames valley, and overlooking the river, about a mile and a half distant. Within the area of this small copse were no fewer than seventy-two distinct Deneholes, clustered as closely together as was possible, their entrance shafts being, on an average, not more than twenty yards distant from one another. Only five

of these shafts were open, all the rest having become blocked by the large quantities of sand and gravel which had fallen from the sides and top of the shaft, leaving a hollow in the surface of the ground the shape of an inverted cone. Six distinct pits were, however, accessible, as one of the open pits communicated below ground with an otherwise closed pit. It is difficult to conceive anything more horribly dangerous—not only to animals, but also to human beings—than these funnel-shaped hollows in the ground, terminating in a deep and entirely unprotected well-like shaft, eighty feet in depth; and what follows will show how many helpless creatures they had entrapped.

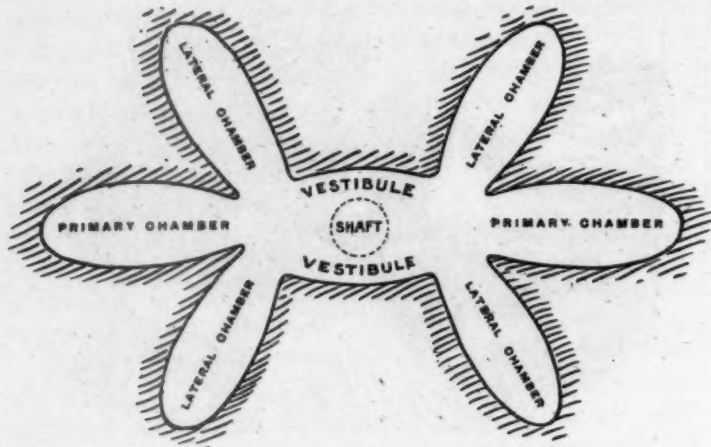


Fig. 3.—Sketch Plan of a typical Denehole.

The similarity in the general plan of all the pits in Hangman's Wood is so close that a description of one will serve practically for all. The entrance-shafts of all the pits run vertically downwards, through the material known to geologists as the "Thanet Sand," for about fifty-six feet, when the chalk is reached. This, in its turn, has been penetrated for about twenty-five feet before the level floor of the pits—about eighty feet below the surface of the ground—has been formed. At the bottom of the shaft is an open space, or "vestibule," round which are ranged six spacious, crypt-like chambers, nearly always of the same shape, and arranged

on the same symmetrical plan. Exactly opposite to one another, at either end of the vestibule, are two main or "primary" chambers; while, on either side of the entrance to each of these, are somewhat similar "lateral" chambers, making six in all for each pit. In nearly all cases the ground-plan is practically the same, the chambers being arranged in a double trefoil pattern as shown on fig. 3.

The average length of a chamber is about thirty feet (reckoning from the entrance, and not including the vestibule), the height about eighteen feet, and the width eleven or twelve feet; but all were not



Fig. 4.—The Descent into a Denehole.  
(From a photograph by Mr. George Day.)

of quite the same size. The roof is of chalk, about five feet in thickness. The ground-plan of a number of Deneholes given in fig. 6 shows that the primary chambers of different pits lie in all kinds of directions as regards the points of the compass.

Thus much as to the nature, number, and dimensions of the Deneholes was more or less well known before our careful examination of them commenced.

During our investigations, ascent and descent were accomplished by means of a windlass and rope, as shown in the accompanying illustration (fig. 4). Six workmen were employed; and, before our

labours were stopped, access had been obtained (chiefly by means of short tunnels through the solid chalk) to no fewer than sixty-five chambers, belonging to fourteen distinct contiguous pits—that is to say, all these chambers were placed in subterranean communication with one another, so that it was possible at any time to pass freely through them all. This done, a condition of things was brought about which might almost have suggested some of the scenes in Mr. Rider Haggard's romances. Here, in fancy, was a perfect and extensive underground city—"Chalkopolis" we called it, and ourselves "Chalkopolitans"—consisting of many suites of lofty apartments,

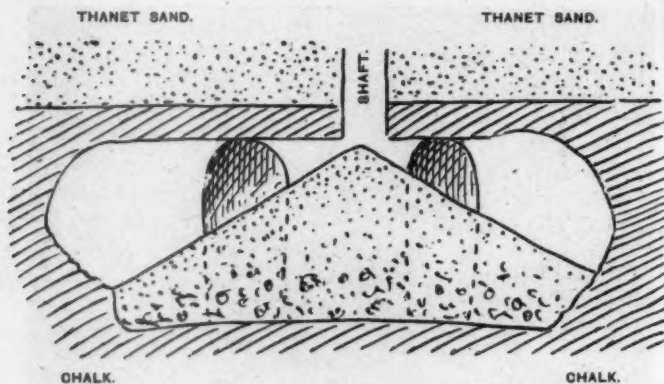


Fig. 5.—Enlarged Section showing Heap of fallen sand below the shaft of a Denehole.

through which one might wander at will, until completely lost, as in a maze; indeed, many a too-adventurous visitor found to his cost that it was no easy matter to discover the way out, when once in. Certainly nothing more romantic or more remarkable of its kind, or more strikingly suggestive of "King Solomon's Mines," was at the time to be seen within an equal distance from London.

It must not, however, be supposed that access was easy to all these chambers. Had it been so, the work of exploration would have been simple and inexpensive enough. Unfortunately, large quantities of sand and gravel from the tops and sides of the shafts (which must once have been much smaller than now) had fallen to the bottom, there forming a conical heap, which completely filled the vestibule and extended outwards over the floors of the chambers

(fig. 5), often completely blocking their entrances. The work of the explorers consisted, firstly, in removing some of these great mounds of troublesome sand in order to reach the original floor of the pit below, where alone it was thought that conclusive evidence as to the age and possible uses of the pits would be found; and, secondly, in tunnelling from the open pits to others now closed, as these obviously promised better results than those which had remained

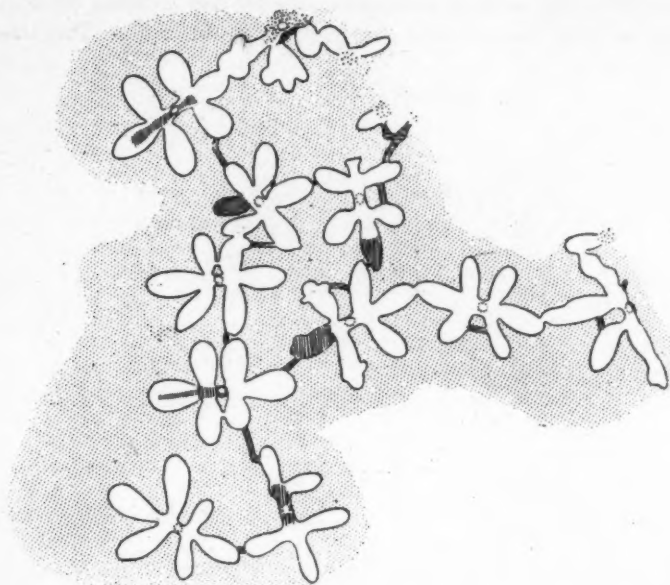


Fig. 6.—Ground-Plan of Group of Deneholes at Hangman's Wood. Scale 40 ft. to 1 in.

open for centuries. On commencing these operations, we could not help entertaining a kind of fellow-feeling for the walrus of whom it is recorded that—

“He wept like anything to see  
Such quantities of sand.”

Some idea of the immense quantity of sand with which we had to deal may be gathered from fig. 5, which shows the conical heap of sand in one of the pits. To this pit (the shaft of which was completely filled with fallen sand) we obtained access by



tunnelling. We then found that the sand, in falling down the shaft, had formed at the bottom a conical heap extending from the floor of the pit upwards to the bottom of the shaft (a height of about twenty-five feet), and extending far out over the floor of the surrounding chambers. Most of the other closed pits were similarly blocked with sand when we first obtained access to them.

As already stated, before our explorations were concluded, no less than sixty-five chambers, belonging to fourteen distinct pits, were placed in subterranean communication with one another, chiefly by means of short tunnels driven through the solid chalk. This done

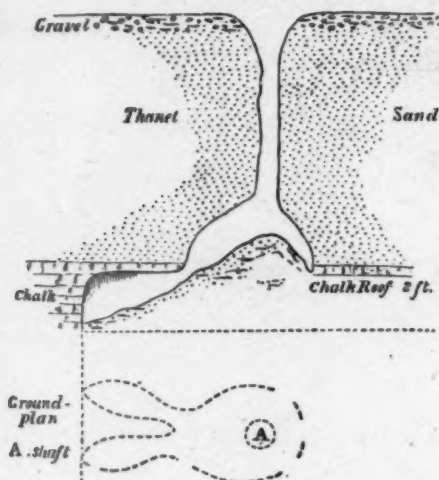


Fig. 7.—A Denehole with the roof partially fallen down.

we proceeded to make, as well as we were able, a ground plan of the chambers (fig. 6). Fourteen out of the seventy-two pits known to exist in Hangman's Wood are indicated either wholly, or in some cases only partially, on the plan. The portions shaded with horizontal lines show the tunnels we excavated in order to obtain access from one set of chambers to another, where accidentally made apertures did not already exist; and the portions shaded with vertical lines show the extent of the floor-space we cleared of sand and examined. The positions of the shafts are shown by means of dotted circles.

In several of the pits explored, one or more of the regulation six chambers were found to be missing, having never been excavated.

In one of the pits entered, we found that the roof had partially given way, as shown on fig. 7; while, in another case, a pit had evidently collapsed completely, leaving a huge hollow in the surface of the ground the shape of an inverted cone, just like the similar hollows round the mouth of each shaft, but of course much larger.

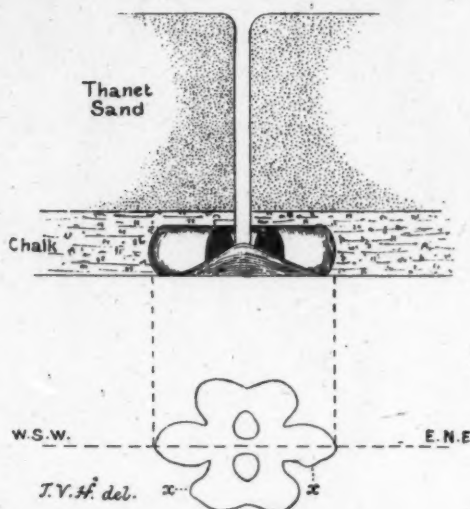


Fig. 8.—Section and Ground Plan of a Denehole in Cavey Spring, Kent.

In some of the Kentish pits the lateral chambers have been connected together in pairs, leaving pillars on each side of the vestibule to support the roof, as shown in the section and ground plan of one of the pits in Cavey Spring, near Bexley, in Kent (fig. 8). We did not, however, observe this peculiarity in any single one of the Deneholes we explored in Hangman's Wood.

The actual work of exploration was tedious, rather than interesting. By slow degrees, the workmen drove many short tunnels through the chalk, placing contiguous pits in communication; and a considerable area of the original floor of several of the pits was gradually laid bare, the superfluous sand being thrown back into

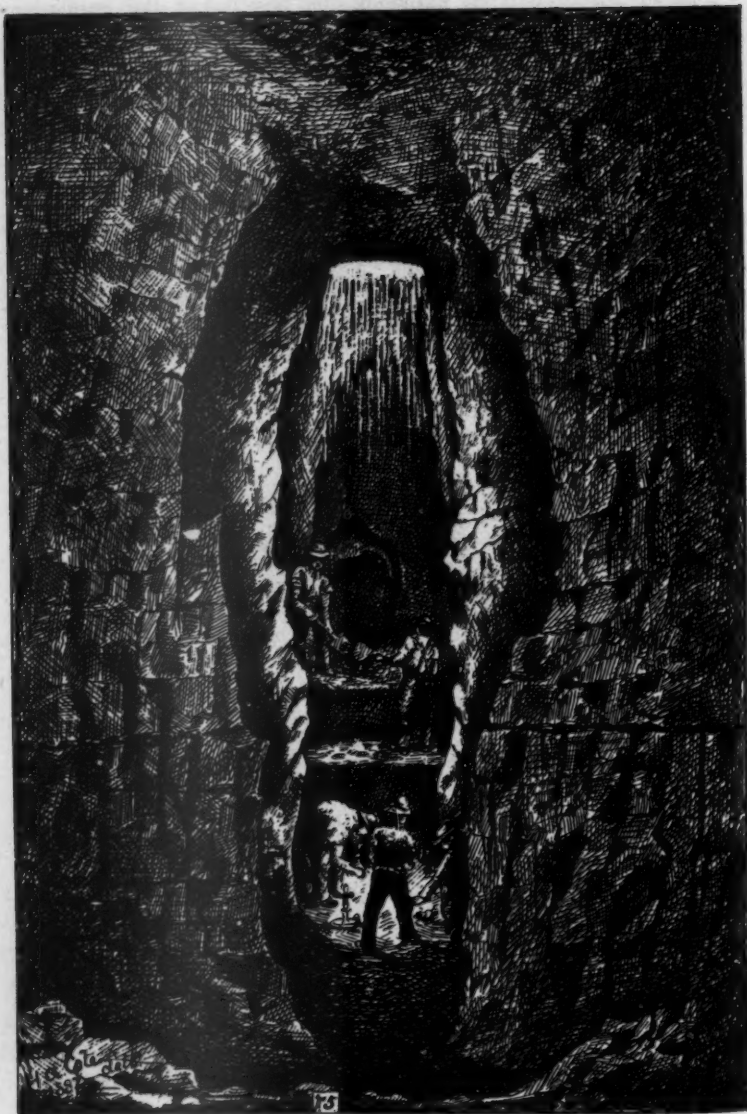


Fig. 9.—Explorers at work in a Denehole.  
(From a drawing by H. A. Cole.)

the ends of the chambers. As the sand was turned over, it was searched with almost microscopic minuteness for any object that would afford a clue as to the age of the Deneholes and the purposes for which their makers intended them; but, unfortunately, very little



Fig. 10.—View of the Interior of a Denehole.

*(From a photograph by Mr. George Day.)*

was discovered. Fig. 9 shows the workers thus engaged in turning over and examining by candle-light the sand at the bottom of a Denehole. The drawing is taken from the end of one of the primary chambers, a large portion of the floor of which was cleared of sand in the course of our explorations. In the foreground, on either

hand, are the entrances to the two nearer lateral chambers of the pit. Beyond, in the vestibule, and directly below the open shaft, are the searchers, engaged in turning over the sand on the floor of the pit, whence the accumulated mound of fallen sand has been removed. Just beyond them, on the further side of the vestibule, the entrances to the two more distant lateral chambers may be perceived, if looked for carefully; while, beyond them, again, is the opposite primary chamber, in which the workmen are shown engaged in completing the removal of the sand. At the further end of this chamber, too, may be seen the aperture in the wall of the chamber which gives access to one of the chambers of the adjoining pit, as shown on the ground-plan already given (fig. 6).

Another view of the interior of a Denehole, secured by means of photography on a recent descent, is given on fig. 10. Although it is not clear enough to show much of the configuration of the Denehole, it will serve to give some idea of the size and general appearance of a portion of one pit. The view was taken from the top of the heap of sand thrown back into the end of one of the lateral chambers, and shows a portion of the opposite lateral chamber.

The chief objects found amongst the sand by the searchers were the bones of numerous animals which had evidently fallen down the pits, and there perished miserably through starvation; for the chalk had in some places been worn into deep seams by the claws of dogs, foxes, or badgers, in their frantic endeavours to find some means of escape. Experts have since assigned these bones to man, the horse, ox, sheep, pig, goat, dog, fox, cat, badger, polecat, stoat, weasel, rabbit, hare, rat, and other species. The remains of the badger and polecat are specially interesting, as these animals have for many years been practically, if not quite, extinct in the district. The remains of a man and a horse, lying close together beneath one of the open shafts, with portions of the accoutrements of the latter, form, very possibly, the only existing record of some foul murder or horrible accident, details of which will never now be known. We also discovered a curious old-fashioned glass bottle of last century, some miscellaneous odds and ends, some large squared flints (to be mentioned hereafter), several pieces of "Nieder-Mendig" quern-stone, similar to that largely used by the Romans, and a few fragments of ancient pottery, different pieces of which have been assigned



respectively by experts to the ancient British, Roman, and Mediæval periods—not much certainly in return for several weeks' work, but still something.

It now remains to sum up and to review briefly the evidence thus far obtained as to the age and original use or uses of the Deneholes.

First, as to their age. The discovery of a fragment of reputed Ancient British pottery lends some ground to the belief that the Deneholes were excavated by that people, and that they are probably, therefore, of neolithic age; but, on the other hand, the presence in all the pits of numerous pick-marks, looking as fresh as the day they were made, and obviously made with *metal* picks used by a right-handed people, gives still stronger reasons for believing that the Deneholes are of a later date—perhaps Roman—unless it can be hereafter shown that these pick-marks belong to a later and secondary working. It is a remarkable fact that around most of these pick-marks may still be seen adhering the small splash of wet chalk thrown off from the pick at the moment of concussion, and looking quite as fresh as the similar dashes of chalk cast off from the picks of our own workmen. In speculating as to the probable date of excavation of the Deneholes, it is well to bear in mind that, in early prehistoric times, chalk, for several reasons, probably exercised upon population an attractive influence similar to that now exercised by coal. In the first place, its firm, yet soft and easily worked, nature, allowed of excavations being made in it for storehouses or habitations; and, in the second place, it yielded the material—flint—of which many domestic and other implements were formed. It is very probable, however, that the Deneholes are not of neolithic age; but, in any case, the fact that as long as the reign of Henry IV. popular tradition traced them back to the time of Cunobeline, proves that, even if not prehistoric, they are at least extremely ancient. It is not, however, possible as yet to do more than say, in the language of a coroner's jury, that they were excavated a very long time ago, "but by whom there is not sufficient evidence to prove."

Next, as to their use. The most frequent (though, at the same time, the most easily refuted) theory advanced is that the Deneholes are merely ancient chalk pits. No one practically acquainted with the question could possibly entertain this view. It can hardly be conceived that any community, if wanting chalk, would have dug

down through nearly sixty feet of super-imposed strata to obtain it, when an unlimited supply could have been obtained actually at the surface within a mile. To suppose any race of people capable of such absurdity is to discredit their sanity. Moreover, if merely chalk pits, why should all the Deneholes have been excavated upon the same symmetrical plan? And why, above all things, should care have been exercised (as it most clearly had been) to avoid any underground communication between the different pits. It is true that, in several cases, we found the chambers of one pit communicating with those of another, the narrow partition of chalk left between them having fallen or been broken down; but this connection was evidently opposed to the intentions of the original makers of the pits, who (as was most obvious) had, in not a few cases, slightly altered the direction of a chamber for the express purpose of avoiding collision with a chamber belonging to another pit. This is a point worth notice, for we found the air in the pits much improved when two open-shafted pits were connected together, thus allowing of a current of air to pass through; but at no time did we observe any trace of the "foul air" so common in wells and similar excavations.

Other mere theorists have declared the Deneholes to be simply pits made to obtain flint for the manufacture of implements of war and the chase, like the pits at Cissbury, near Worthing, and Grime's Graves, near Brandon, in Suffolk. This theory is equally unable to bear investigation. The typical Deneholes of Kent and Essex have no affinity whatever with these undoubted flint-workings, except in so far as both are pits excavated in the chalk. It is quite true that a good band of flint shows in the sides of all the pits at Grays; but not the least attempt has been made to follow up this band, as at Cissbury and Grime's Graves; while the flint necessarily taken from it, after having been roughly dressed square, had been utilised, largely at least, upon the spot for "steining" round the top of the shaft, to keep the sand and gravel from falling. From this position, the flints had evidently fallen soon after the shaft was allowed to run to decay without repair; and, as already mentioned, we discovered them in every case on the very floor of the pit, exactly beneath the shaft, covered with the large quantities of sand and gravel which had fallen later. It appears from Camden's remarks, already quoted (p. 66), that the "steining" at the mouth of some of the shafts remained in position in his day.

Perhaps the only thing which our investigations made quite clear was that, for whatever purpose the Deneholes were excavated, they were certainly *not* made—primarily at least—for the sake of the material, either flint or chalk, obtained from them ; but that they were made, with great expenditure of time and trouble, with much regard to symmetry, and with a desire to avoid communication between the different pits, in order to serve some definite purpose *in themselves*. At the same time, it is very likely that the material obtained from them may have been utilised ; for a rough estimate showed that not less than 150,000 tons of chalk must have been removed from the pits in Hangman's Wood, not a trace of which is now visible on the surface around.

Numerous suggestions have been offered to account for the origin of these mysterious pits, and it will be well, in conclusion, to briefly examine a few of the least improbable of these. Some have supposed them to be prisons, and others have suggested that they may have served some religious or devotional purpose ; but these explanations (though not altogether impossible) are mere guesses. Others imagine them to have been places of sepulture, and this idea seems on first thoughts to be by no means improbable ; but, unfortunately, not the least confirmation of it has thus far been obtained. Others, again, have believed them to have been the habitations of our forefathers in days before the art of building was known in this country ; but no trace of permanent habitation has hitherto been observed in them, and it is much to be feared that any race dwelling in Deneholes would quickly become exterminated by ague and rheumatism. Another suggestion is that they were places of refuge and concealment in times of invasion, as when any enemy sailed up the Thames. This is perhaps the most tenable theory, but it is very difficult of proof, and against it may be urged the fact that the bottom of a Denehole would be about the last place in the world in which a man would care to be found by his enemy. Of much the same nature is the suggestion that they were silos for the storage of green fodder underground, as is still done in many parts of the world. For this, the pits would certainly be well suited ; but, on the other hand, the quantity they would hold would surely be enormously in excess of the amount that could possibly be required by the inhabitants of the district at the time the Deneholes were presumably made, while no trace has been observed of the black humus that might be expected to result from the decay of such silage.

Wells sunk deep into the chalk are common at the present day, but there is not the remotest reason for believing the Deneholes to be ancient wells, and we were in no way troubled by water whilst working in them. At the same time, a neighbouring well shows that the water level cannot be very far below the floor of the pits.

On the whole, the only conclusion which it seems as yet safe to arrive at is that the mystery surrounding the origin of the Deneholes and the purposes of their makers still constitutes one of the most interesting and perplexing problems yet remaining unsolved in British Archæology—perhaps we may say in prehistoric British Archæology.<sup>1</sup>

MILLER CHRISTY.



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<sup>1</sup> Those who desire fuller information relating to Deneholes must refer to Mr. Spurrell's paper already mentioned (*Archæological Journal*, vol. xxxviii., 1881, pp. 391-409; and vol. xxxix., 1882, pp. 1-22), and to the publications of the Essex Field Club (*Transactions*, iii. 49, and iv. 89; *Proceedings*, iii. 28 and 56, and iv. 20; and *Essex Naturalist*, i. 225). Several of the blocks used in illustrating this paper have been kindly lent by the Essex Field Club.

## The Abbaye des Dunes, near Furnes, in Flanders.



FROM the upper windows of a quaint hostelry situate in a village on the extreme west of the Flemish coast near Furnes may be discerned among the "dunes," or sandhills, of Coxyde, some three miles distant, a peak that differs in tint from its sandy compeers, and so well is this realized in the neighbourhood, that the prominence in question goes by the name of the "dune verte." On approaching and ascending it, it is found to be composed in great measure of ruined and charred masonry, over which wild creepers and soft verdure have thrown the tint to which it owes its name.

Tradition says there was once a monastery on the spot, and that there is still an underground passage between it and the ancient farm of Bogaerde, which, though lying further inland, is distinctly visible from the dune verte's summit. This farm, as is well known, is all that remains standing of the Abbaye des Dunes founded by monks of the Mitred Cistercian Order, and dedicated to the Blessed Virgin Mary.

It is of this Abbaye and of an interesting link between it and our earlier Plantagenet kings that the present article deals, and we may incidentally see later how far tradition is right in connecting this green mound with the farm of Bogaerde.

In the year 1839 the Société d'Emulation de Bruges, in a work entitled "*Receuil de Chroniques . . . Concernant . . . la Flandre Occidentale*," undertook a history of the monasteries of West Flanders. They began with the most magnificent, if not the most ancient, of the group, the Abbaye des Dunes. The "*Receuil*," which is now very scarce (only three hundred copies having been issued, and those distributed to subscribers), drew all its data from the Abbaye archives, a collection embracing documents from the twelfth century to the period of the French Revolution, these with some



other treasures still surviving in a certain safe and peaceful retreat known now and for the last five hundred years as the Refuge des Dunes.

Among the MSS. drawn from the archives by the Société was a "*Cronica Abbatum Monasterii de Dunis*," per Fratrum Adrianum But, himself a member of the Order and of this particular foundation.<sup>1</sup> The "*Cronica*" gives the lives of the successive Lord Abbots from the first, Dompnus Robertus, in 1128, to Dompnus Joannes Crabbe, in 1487, at which date, or thereabouts, Adrian died, Badius of Ghent two hundred years later resuming the work, and bringing it up to his day. The "*Cronica*" is given verbatim, in full, and in the original Latin by the "*Receuil*."

The latter, under the head of *Codex Diplomaticus*, also gives verbatim copies of some of the principal charters and grants accorded to the monks, mostly by crowned heads. All these charters may be considered interesting, and one or two exceptionally so, as throwing a strong side light upon what has been a contested point of English history. Before proceeding further, however, it may be well to give here the briefest possible account of the Abbaye to which they were accorded, leaving to Adrian in his life of the sixth Lord Abbot, Helias, a translation of which will be given later, to explain how charters from Richard, John, and Henry III. of England came to be enrolled among the archives of a Flemish monastery.

In 1127 a body of monks, presumably sent by St. Bernard, elected to found a house among the sand hills of the West Flanders coast. Their first alms in their first year was modest—seven pounds from William of Normandy.<sup>2</sup> Their second, in the same year, from Thierry d'Alsace accords to the young community as much of their sandy surroundings as they are willing to drain and afforest. The Cistercian motto is "*Fac necessitate virtutem*;" so well was this carried out by the monks and their successors, marsh after marsh was reclaimed within the next hundred years, more especially one adjoining the monastery, upon which was situated the Farm of Bogaerde, whilst

<sup>1</sup> "*Cronica Monasterii de Dunis*," per Fratrum Adrianum But. Brugis Typis Vaudecasteel-Werbrouck Societatis Typographi MDCCCXXXIX.

<sup>2</sup> *Receuil de Chroniques. Chartres et autres Documents concernant l'histoire et les Antiquités de la Flandre Occidentale par la Société d'Emulation de Bruges Première Série Chronique des Monastères de Flandre.*

<sup>3</sup> *Receuil Charter I. codex diplomaticus.*

forests dense and broad were already stretching out to Nieuport on the east and Dunquerque (or more correctly Dunekerke) on the west.

Gift upon gift and charter after charter were accorded to the monks. In 1262, their new church was consecrated, the body of their third Abbot, the Blessed Ideshaldus having been conveyed thither from its resting-place in the old in 1237. The new edifice, with its alabaster high altar and others, its shrines, statues, stained windows, encaustic tiling, and iron, wood, and brass work, had taken sixty years to achieve. Then rose the Library with its statues of the twelve apostles, the great doctors of the Church, and the monks' patrons, the Counts and Countesses of Flanders; its portrait galleries of benefactors, and the successive lord abbots; the dormitories with the orrery significantly placed in an adjoining tower; the refectories, guest-chambers, the Lord Abbot's apartments, the cloisters, kitchens, farms, granaries, and mills; whilst encircling all and watered by a system of irrigation that could on occasion be turned to purposes of defence, were the meadows, orchards, and arable lands, the fertility of the soil remaining a proverb to this day; all this, to the minutest detail, being the result of the monks' patient labour. Under the eighth Abbot, Theodricus de Brabantia, the lay brothers (according to Adrian, who gives in his "*Cronica*" the number and name of the monks and lay brothers under each successive abbot) numbered four hundred, and at least one of them appears to have hailed from England, "*Goswinus magister in Scapeia*" (Sheppey). So inviolable was this sanctuary deemed, the Corporation of Furnes, an adjoining town, besought the Lord Abbot to take into his charge, in 1326, the archives of that already ancient and important borough; and such was its wealth at least one princely personage condescended to become its debtor, John Duke of Burgundy borrowing five hundred écus d'or in 1407.

Everything prospered with the monks, until, in the middle of the sixteenth century, the desert literally bloomed like the rose, and the Abbaye des Dunes had reached the culmination depicted by Pourbus in a view taken in about 1566, which is still preserved at the Refuge.

The Abbaye is now left in the zenith of its fame, and turning back nearly four hundred years, the life of the sixth Abbot, translated verbatim from the original Latin, is here given :—

"The Sixth Abbot.

"In the year of our Lord 1189, the Lord Abbot Walter de Dickebusch resigned in favour of the Prior Helias. It was about that time that Leopold (or Astulfus), Duke of Austria, went incognito to the monastery of the Dunes and became a scullion. In this employment he was so attentive to his duties, and so obliging to everyone, that the Lord Abbot Helias removed him from the kitchen and promoted him to be a personal attendant on himself. In the meantime, the Duke's relatives were searching for him everywhere. Whilst thus engaged, by the Providence of God they went to the Abbaye, and there they found him waiting on the Abbot. On recognising him, they knelt und saluted him as Duke of Austria. The Abbot looked on in amazement, ignorant as he was of the rank of his attendant. When he said at length that he was really the Duke of Austria, he humbly asked his forgiveness and recommended himself to his patronage. The Duke, in company with the others, returned to his dominions. Shortly after this, by command of the Emperor, he went to the Holy Land. Whilst there, he was present at the quarrel between the Kings of France and England, Philip Augustus and Richard, the son of Henry III. (*sic*), at the siege of Acre. Not brooking an insult that he received from Richard on that occasion, he at once left the Crusaders and returned home.

"When at length Richard's turn came to leave the Holy Land, he avoided Apulia, Calabria, Corsica, and Italy, and went in disguise by another route to visit his nephew, the Duke of Saxony. The reason why he avoided those countries was that, rightly or wrongly, he was suspected of the murder at Tyre of Conrad, the Marquis of Montferrat and King of Jerusalem. On his way into Saxony he had to pass through the territory of the Duke of Austria, but before he reached it he fell into the hands of Maynard, Count of Goire. Richard managed to escape, but eight of his followers were held in captivity. At length he entered the dominions of the Duke of Austria, and now there was no escape for him. The roads were well watched and spies were on the alert; so at length he was seized and consigned to the care of a guard by the orders of Duke Leopold, for he it was who had been so grossly insulted by King Richard at the siege of Acre. The Duke, therefore, kept him in captivity for a short time, and then sent him into Germany to the Emperor Henry. The

Emperor gave the King a proper escort, and then took him about with him wherever he went.

"The Queen of England, who was the daughter of the King of Navarre, worked very hard in order to obtain the freedom of her husband. So she summoned the Lord Abbot Helias to her presence, and commissioned him to proceed to the Duke of Austria, and try and negotiate the liberation of the King. The Duke, at the entreaty of his 'own Father Abbot Helias,' as he was in the habit of calling him, said at once, 'I cannot refuse you, kind Father, but must needs allow you to take back with you the King on whose account you have come. At the same time, I pray you to appease my liege Lord, the Emperor.'"

(About the year 1452, the above-mentioned Duke was enrolled among the saints by Pope Nicholas V.)

"King Richard, after a year's captivity, was released by the Emperor Henry on the payment of a heavy ransom. A solemn league and covenant was then drawn up and signed by the two potentates, and Richard returned to England A.D. 1194. He thereupon called the Lord Abbot Helias to England, and gave him a hearty welcome. The tithes of the island of Sheppey were then made over to him, and he was appointed one of his Majesty's privy council. The nobles of the land became greatly attached to him, and Bishops and Barons made him presents and gave him hospitality. Thus it came to pass that the Church of Estchierch in the island of Sheppey was formally handed over by Humbert, the Archbishop of Canterbury, to the Church of the Dunes as a perpetual alms. An immense quantity of valuable timber was forwarded thither from England for the purpose of building granges. The Abbot Helias also obtained stone and timber in the same locality for the new Church and Cloister. He also erected a grand High Altar."

(Here follow gifts from the Counts of Flanders.)

"All this was confirmed by Pope Innocent the Third, who added thereto certain other special ones.

"Helias was Abbot for thirteen years."

Mathew Paris, Roger Hoveden, and William (of?) Newbridge make no mention of the incidents chronicled by Adrian, and the authors of *L'histoire Littéraire de la France*, vol. xvi., p. 443, affect in consequence to look on them as apocryphal. To this the "Receuil" opposes the testimony of Brando or Brandon, another learned Dune

monk, who nearly a century earlier than Adrian thus writes in his *History of the World*, a work in 3 vols. folio, to be found in all the great libraries of Europe. After detailing Richard's release, he continues, "for he (Helias) was well known to the Duke of Austria and went with the English nobles to the Emperor and was, on that occasion, of great use, in expediting the release of the King."

Perhaps, however, the most convincing proof of services rendered by Helias is the grateful acknowledgment made of them by Richard himself in the subjoined charter:—

(Receuil Charter xv. codex diplomaticus.)

CHARTER XV.

1197 A.D.

"Ricardus, Dei Gratia, rex Anglie, dux Normandie, Aquitanie et comes Andegavensis, Archiepiscopis, episcopis, abbatibus, comitibus, baronibus, justiciariis, vicecomitibus, ministris et omnibus fidelibus suis, presentibus et futuris, salutem. Noveritis nos intuitu caritatis et pro salute anime nostre et omnium predecessorum nostrorum, concessisse et dedisse in puram et perpetuam elemosinam Deo et monasterio sancte Marie de Dunis et monachis ibidem Deo servientibus, ecclesiam que appellatur Estchirche in Scapeia vacantem cum omnibus pertinentibus et liberatibus suis, integre, libere et quiete et inconcusse in perpetuum possidendam. Et ut hoc donatio nostra rata et inconcussa perseveret, eam presenti carta confirmamus. Testibus Humberto Cantuariensi archiepiscopo. Willelmo Eliensi episcopo. Cancellario nostro. Gisleberto Rosensi episcopo. Willelmo de Sancte Marie ecclesia. Comite Rogero Bigod. Willelmo marescallo. Galfio filio Petri. Datum per manum Willelmi Eliensis episcopi, cancellarii nostri apud Winton xxi. die aprilis. Is erat tenor carte nostre, in primo sigillo nostro, quod. quia aliquando perditum fuit et dum in Alemannia capti fuimus sub aliena potestate constitutum, mutatum est. Innovationis autem hujus hii sunt testes Humbertus Cantuariensis archiepiscopus. G. Rosensis episcopus. B. comes Flandrie. R. comes Bolonensis. Willelmus marescallus. Willelmus de Stagno. Datum per manum Eustachii Eliensi episcopi, cancellarii nostri apud Rupem Andel. xvii. die januarii, anno regni nostro decimo."

Confirmation of Richard's gifts from historians without the Abbaye occur in Meyer Annal, lib. vii. ad an 1193—"In addition to



the ample tithes which Helias received from England, Richard gave him the magnificent marble which is to be seen at the High Altar of the 'monastery;" and Charles de Visch, in his *Compendium Chronologicum*, after giving a description of this table or altar, adds that many princes inscribed their names upon it, amongst others, Charles Quint.

There are six other charters from our early Plantagenets.

Richard (1197) exempts monks from all tithe and toll in his dominions, and permits them to construct and repair ships at his ports.

Two from John (1199 and 1213), confirming these privileges and extending them to the older but less renowned sister abbey of Ter Doest (All Saints, at Lissweghe, near Ostend).

Three from Henry III. confirming the grants and privileges of Richard and John, and one of which, dated 16th June, 1237, inserts verbatim Richard's charter conveying Estchierche in Sheppey to the Dunes church, as given above.

The limits of this article do not permit of the Abbaye's fortunes from the sixteenth century to the present being described. The Plantagenet episode eliminated, its decline is fuller of interest and romance than its rise. The minutes of its destruction, taken one year after the event by the king's commissioners, the Lord Abbot Hellinck conducting them over the ruins, and piteously pointing out his blackened and charred "high altar of exquisite alabaster," are given in the "Receuil" in the original Flemish; nor is there space to describe a visit to the Refuge made five years ago, when the Plantagenet original charters and many other religiously guarded treasures were courteously shown; nor can an adequate description be given of the Farm of Bogaerde also visited, with its watch tower, and hagnoscope so arranged at the entrance door that it commands the old Abbey gates, with all who enter therein. There, driven back from the coast by the ever-advancing sand and by the ceaseless attacks of piratical Danes, the monks seem to have made a last stand for existence within the walls of the old home, for the watch tower is honeycombed with cells, and a miserable little chapel still remains to tell of their dwindled numbers and fallen fortunes.

Pourbus' picture shows in the foreground a farm which is that of Bogaerde. Admission is gained through the gates referred to, which still bear the Cistercian arms and mitre, and round which

a few tall trees cluster. Of the vast pile depicted by Pourbus, not one stone remains upon another, if we except the grange or barn to the right, still standing intact, and built probably with some of Richard's "bona ligna." To the immediate left stands the mere shell of a magnificent Gothic wall, now used as a cowshed. Also to the left is the picturesque farm, which needs not the date it bears, 1626, to show that no trace of the glory of the Dunes can be sought for here. Below the surface, however, still remain the vast, perfectly built and ventilated dairies of monkish days. A stagnant pool between the barn to the right and farm to the left betrays the morass into which Bogaerde is lapsing, or rather relapsing. Standing thus the coast is faced, and in a direct line between Bogaerde and it rises the Dune Verte, surrounded by sand and desolation. That this mound indicates the site of the Abbaye des Dunes Church is borne out by Pourbus' picture representing church and spire standing seawards; by tradition, for in and around it the peasants dig to this day for the statues—reported to be of silver—of the apostles; and by the fact that in 1624 the body of the Blessed Idesbaldus (translated, it will be remembered, from the old to the new church in 1237) was found a few paces from it beneath a sandhill, a little chapel, which yet has its own pilgrims, indicating the spot.

If this be in truth the site of the church, generations of cowed monks must be sleeping around under the golden tinted sands, and it may even be that a fused fragment or two of Richard's alabaster altar (which it is on record perished in the flames that consumed the Abbaye) may yet be lying among the *débris* of the Dune Verte.

A. LOUISA THORNTON.



## Notes on Romano-British Articles recently added to the Museum of the Wilts. Archæological Society.



THE Museum of the Wiltshire Archæological and Natural History Society at Devizes has been enriched lately by the gift of several objects of Romano-British age, which, though none of them are specially important individually, yet are interesting as throwing light on the mode of life of the inhabitants of the district at that early period.

The objects shown in figs. 1 to 7 (all two-thirds the actual size) came from the summit of Cold Kitchen Hill, one of the highest points of the Chalk Downs in the neighbourhood of Warminster. It would be difficult to imagine any position more bleak and exposed than this spot is in winter, standing as it does some eight hundred feet above the sea, and yet it is clear that there must have been here a considerable settlement for a long period of time, for the black earth, which fills the depressions and irregularities marking the sites of the ancient dwellings, and which is obviously due to human habitation, is in some of the hollows several feet in thickness. The site was partially explored by Sir Richard Colt Hoare early in the century, but he seems to have found nothing of consequence. In 1893 a trench was cut through a tumulus standing in the centre of the site of the settlement which had been opened by Sir R. C. Hoare without result. The soil of the mound, which is now a perfect rabbit warren, was found to be so disturbed and mixed up that nothing could be said to be in its original position except parts of two skeletons which were found near the surface—doubtless, later interments. No trace of the original interment was found, but a number of interesting articles were discovered in or around the mound—a great quantity of broken pottery, much of it distinctly of Roman age, whilst some seemed from its coarseness and inferiority of manufacture to be rather Celtic and pre-Roman. Also great quantities of animal

bones, from which General Pitt Rivers was able to deduce the fact that the breeds of domestic animals in this settlement were very similar to the breeds kept by the Romano-British villagers of Rotherley and Woodcuts, the sites of which settlements he has so exhaustively explored and described. The sheep were of the small



Fig. 1.



Fig. 2.



Fig. 3.



Fig. 4.

thin-legged kind, comparable only with the St. Kilda breed of our own day. The ox, too, was only about the size of the small Kerry cow of the present time. Several iron objects were found—a knife blade, an arrow head, and fibulæ; also portions of bracelets of Kimmeridge shale and several bone gouges (fig. 1). The curious square flat bone

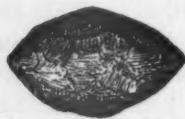


Fig. 5.



Fig. 6.

object (fig. 2) may be a counter for use in some game. The little branch of red coral (fig. 3) is a material rarely found in England, which must have been brought from the Mediterranean. The bronze wire bangle (fig. 4), another formed of single wire, with a small circular brooch and another fibula, and a pin, were the principal bronze objects discovered. The ovoid pellet of burnt clay (fig. 5) is doubtless a sling

stone, several similar examples existing in the Society's Museum, which were found with Romano-British remains near Beckhampton. Fig. 6 is a ring of iron with several iron pendants. This has rather the appearance of a *châtelaine*, but it is not one, as the pendants have never been anything but ornamental appendages. It is difficult to suggest any use for it; probably it is a personal ornament. Fig. 7 is a singularly perfect spoon of white metal, quite bright and uncorroded, with the curved attachment of the bowl to the handle, characteristic of late Roman work. The handle itself ends in a sharp point (the bronze handle of another spoon was also found), as the handles of the greater number of such spoons apparently do. General



Fig. 7.

Pitt Rivers tells us that the use to which they were put was to pick snails out of their shells. The only coins found were two Roman 3rd brass of Constantine and Valens, and a billon coin of Carausius, which would go to prove that the settlement was occupied in the later years of the Roman domination. From this and other discoveries, more especially the villages in the neighbourhood of Rushmore excavated by General Pitt Rivers, it seems likely that the higher and more exposed parts of South Wilts. were more thickly inhabited than we should have thought likely, by a population living in open villages, with considerable numbers of domestic animals, and not ignorant of the appliances of civilization. Indeed, the multitude of oyster shells found in all these settlements at such a considerable distance from the sea, seems to show that they were not satisfied without a certain amount of luxury.

Another interesting discovery was made in 1893 at Southgrove Farm, Burbage, of a skeleton buried in the chalk, with the objects shown in figs. 8 to 13. These objects have been submitted to the authorities of the British Museum, and pronounced to be of Romano-British age.



The most curious thing is that shown full size in fig. 8. It is of bone, and as will be seen from the accompanying fig. 9, which is a

drawing to half scale of the steel catch of a cross bow of the sixteenth century, there can be no doubt as to its use. It was fixed in the wooden stock so as to revolve on an iron pin. The string of the bow was pulled back until it was caught



Fig. 8.

behind the two projecting teeth, whilst the arrow or bolt lay against it in the notch between them, the whole being kept in place by a trigger acting on the projection seen



Fig. 9.

on the under side of the object. As soon as the trigger was loosened the catch revolved on its axis, the string sprung forward and sent the bolt on its way. It is remarkable that the mechanism of the cross bow in this particular should have thus remained practically the same from Roman times down to the date of its supersession by firearms in the seventeenth century.

Fig. 10 is one of two thin strips of bone ornamented with concentric circles worked with a centre bit, similar ornamentation being often found in bone articles associated

Fig. 10.

with Saxon interments. These

strips of bone *may* have been part of the ornament of the stock of the cross bow. Figs. 11 and 12 are parts of the bone handles



Fig. 11.

of knives or daggers, two very narrow blades of which were found in the grave.

A neat little hammer head (fig. 13) with part of the wood of the handle still remaining in it, with the half of a pair of bronze tweezers, and various nondescript pieces

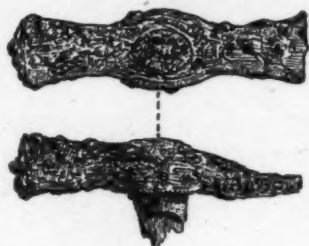


Fig. 13.

of iron, which may have been part of the mechanism of the bow, complete the list of the objects found here.

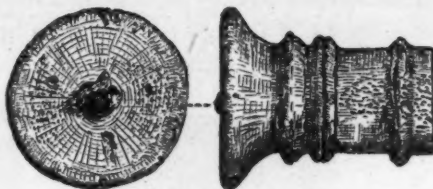


Fig. 12.

The urns shown in fig. 14 were found with others under remarkable circumstances by Mr. B. H. Cunningham, F.S.A. (Scot.), at Broomsgrove Farm, near Pewsey, in 1893 and 1894. They were inverted and standing on their rims, each in the middle of a hole in the ground about two feet six inches deep, lined with clay which had been burned, and



Fig. 14.

lined with clay. The appearance of the whole suggested that the cavities were a series of rude kilns connected together by flues. The urns are of coarse grey Romano-British pottery, and the largest measures nineteen inches and a half in height.



Fig. 15.

The food vessels shown in fig. 15 were found in 1890, with fragments of another, in a dwelling pit just within the ramparts of Oldbury Camp, near Calne, together with three of the stones pierced for suspension, which are generally taken to be "loom weights," and a quantity of bones of sheep, deer, ox, and hog. The vessels are about four inches in height and five in width; they seem to be hand-made, but are carefully tooled over and polished, and are of fine well-burnt clay. Apparently they are of Romano-British age. In the bottom of one of the vessels are bored three holes, which, when the vessel was found, were covered by little thin plates of burnt clay.

The last relic illustrated here (fig. 16) comes also from Oldbury



Fig. 16.

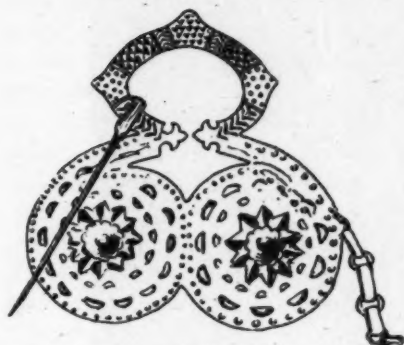
Camp, and has recently been given to the Museum, though it was found many years ago. It is an iron key, four inches in length, with flat handle pierced for suspension, a piped stem similar to that of modern keys, two slits for straight wards, and four teeth projecting at right angles to raise the tumblers of the lock. It is apparently of Roman date.

ED. H. GODDARD.



## Illustrated Notes.

### PENANNULAR BROOCH USED IN INDIA.



Brooch worn by the Hill-Women of India.

of a brooch worn by the Hill-Women of India, which appeared in the valuable collection of Indian peasant jewellery collected by Mrs. Rivett-Carnac, and recently shown at the Imperial Institute, where the major portion still remains on view. It will be seen that what would have been the terminations, had the brooch been truly penannular, are discoidal in form.

The short length of chain hanging from the one side is probably used for hitching the free end of the pin in a similar manner as the plaited silver wire thong attached to the celebrated "Tara" brooch in the Museum of the Royal Irish Academy, an illustration of which appears in the article before referred to.

W. ERSKINE HOME.

### PRE-REFORMATION CHALICE, JURBY, ISLE OF MAN.

THERE is very little ancient Church plate in the Isle of Man. At Malew, in the south, is a brass crucifix of the twelfth century, and a silver paten which has been dated 1525. At Jurby, in the north, is the silver chalice

of which, by the kindness of the vicar, Rev. G. Wilson, in whose custody it is, I have been able to have a photograph taken by Mr. Cowan, of Ramsey. It was figured from a drawing by the Rev. J. Simpson, in the *Archæologia Cambrensis*, Third Series, vol. xi., p. 475, but this does not



Chalice at Jurby, Isle of Man.

(From a photograph by Mr. Cowan, of Ramsey.)

do justice to it, the drawing of the crucifix on the foot being especially poor and misleading, and it appears to have eight instead of six lobes.

The following are the measurements:—Total height, 7 in.; diameter of cup,  $4\frac{1}{2}$  in.; thickness of lip,  $\frac{1}{16}$  in.; depth of cup outside,  $1\frac{1}{8}$  in.; shaft, hexagonal,  $\frac{3}{4}$  in. diam.; each face  $\frac{3}{8}$  in.; bulb  $2\frac{1}{2}$  in. diameter Six squares



in relief,  $\frac{1}{8}$  in., bearing angels' faces. The diameter at the bottom is  $4\frac{5}{8}$  in.; (inside the lobes, 4 in.)

Chancellor Ferguson, of Carlisle, has recently inspected it, and has kindly supplied me with the following particulars.

"The hall marks on the Jurby chalice are three in number, viz.:

- (1) Two links of a chain.
- (2) Leopard's head, crowned.
- (3) Lombardic D, 1521.

The same marks, but with Lombardic **A**, for 1518, are on chalice at S. Mary's Roman Catholic Church at Leyland, Lancaster, with which the Jurby Chalice is almost identical, the difference being in the representations of the crucifix, which on the Jurby one ends in a plain foot.

The bowl is broad and shallow, a recurrence to an earlier form; stem plain and hexagonal, with hollow chamfered mouldings at the junction with knop and foot; knop of six-lobed type, with angel-masks on the points; foot is six-foil; vertical edge of base has border of leaf and flower design.

It is described by Messrs. Hope and Fallow, in the *Royal Archaeological Journal*, vol. xliii., p. 372, and an illustration is given, *ibid.* opp. p. 50. It is also engraved in the third and fourth editions of Cripps' *Old English Plate*.

By the way, Messrs. St. John Hope and Fallows' dimensions differ a little from those given by Mr. Kermode."

P. M. C. KERMODE.

Ramsey, January, 1895.

#### HENDERLAND HILL FORT, PEEBLES-SHIRE.

THE subject of the Rhind Lectures of the Society of Antiquaries of Scotland this year was "Scottish Hill Forts." The illustration is from a photograph of one of the most perfect of these forts, in Peebles-shire, a county famous for the number of its pre-historic remains. No doubt, very many of these fortifications on hill tops were merely cattle and horse enclosures, and we know that during the English invasions of the fourteenth and fifteenth centuries down to a later period the cattle were driven for safety from the counties of Berwick, Roxburgh, and Dumfries, into the fastnesses of Ettrick Forest. The ground cleared of forest was at that time along the hill tops and ridges, the lower land, unless where cultivated, being thick wood. The cattle were, therefore, put out to graze in summer along the hill tops, and enclosed at night very strongly, both to protect them from cattle thieves and to prevent the animals gratifying their natural desire to return home.

While many of the smaller so-called forts were intended for cattle, the greater enclosures, or real Hill Forts, were the camps of an energetic and warlike race, and Henderland Fort is one of these, and one of the most perfect. This fine earthwork occupies a position one thousand feet above sea level, and some four hundred feet above the surrounding country. The site is nearly level, and towards the south-west the hill is very steep and precipitous.

There can be little doubt, I think, that these Peebles-shire Hill Forts are as old as the Christian era, if not even much more ancient. Unfortunately, no excavations have ever been made to give us anything to



Henderland Hill Fort, Peebles-shire.

form opinions upon. Many years ago, a large fort within two miles of Henderland was partly demolished, and a great many flint arrow heads were found. In another Peebles-shire Hill Fort a stone ball was picked up, and on the slope of the hill, below another fort, a jet or cannel coal armlet was found, which I have seen. These articles, of course, point to a very high antiquity.

It has been a subject of remark that most of these Peebles-shire forts, as well as most of those in Wales, have no well, stream, nor any visible water supply. It is very likely, however, that they were possessed of stone-built chambers for storing rain water; only excavations can show if this is a correct solution of the mystery. Chambers of stone have been found in some English forts, apparently for holding water, and some sort of stone underground buildings were found in the rath, or fort, on the Hill of Dunsinane.

HUGH W. YOUNG.

## RECENT DISCOVERIES AT DURHAM CATHEDRAL.

SOME very important discoveries have been made in Durham Cathedral. The remains of the east end of the Norman Church as built under William of St. Carilef, and begun in 1093, have been explored by the Dean and Canon Greenwell. It has always been known by tradition that St. Carilef's Church had an apsidal eastern end, but its exact form and arrangement was a matter of dispute amongst archaeologists. It has now been found that the church terminated in a separate apse to each division of its plan, the great



Durham Cathedral ; Great Central Apse from the North-West.

(From a Photograph by Mr. C. C. Hodges, of Hexham.)

apse to the choir being of the width of the choir, and those finishing each of the aisles being of a lesser width than the aisles. All were vaulted. The great apse had certainly a ribbed, and probably a groined, vault. The aisle apses, though they may also have had ribbed vaults, were possibly finished with plain semi-domes. The remains uncovered consist of the foundations of the two apses to the aisles, which show a square termination on the outside, as in the Norman churches at Peterborough, St. Albans, and Selby ; also the foundations and a portion of the internal ashlar work of the great apse to the choir. These are of especial interest, as, besides being good specimens of Norman masonry, they show that the general design of the aisles and the interlacing semi-circular wall arcade which remains in the rest of the church

was carried round the apse. In some places the ashlar is two courses higher, and a single stone, carrying a base of the above-mentioned wall arcade, which belongs to the third course, has survived.



Durham Cathedral; Great Central Apse from the South.

(From a Photograph by Mr. C. C. Hodges, of Hexham.)

In addition to the remains of the Norman apses, some interesting features connected with the design of the chapel of the nine altars and of the platform upon which the sumptuous shrine of St. Cuthbert stood have been brought to light. A full detailed account of the whole is expected from the very able pen of Canon Greenwell.

*Hexham.*

C. C. HODGES.

#### KEY OF ANCIENT CHURCH CHEST AT SOUTH CREAKE, NORFOLK.

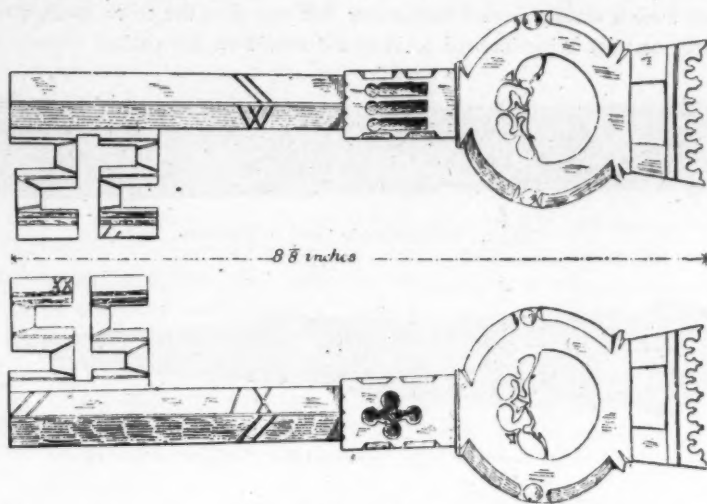
MR. E. P. LOFTUS BROCK, F.S.A., has been kind enough to supply a drawing, here reproduced, of the remarkably beautiful key belonging the chest in South Creak Church, Norfolk. The key was exhibited some time ago at a meeting of the British Archaeological Association by Mr. C. H. Compton, to whom we are indebted for the following particulars.\*

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\* See also "Creak, Norfolk: its Abbey and Churches," by C. H. Compton, in the *Journal of the British Archaeological Association*, 1890.

South Creake is situated six miles north of Fakenham. The remains of the Augustinian Abbey, erected in the thirteenth century, are to be seen in the adjoining parish of North Creake.

The chest to which the key belongs is now kept in the chancel of South Creake Church. It is large and strongly built, and had originally three keys, one of them being still in the custody of the Vicar. The other two keys used to be held by the Churchwardens, but as they are now missing, the chest cannot be opened.



Key of Church Chest at South Creake, Norfolk. Scale, one half actual size.

Some time before 1888, when the present Vicar, the Rev. Spencer J. Compton, took the living, the chest was opened, and was found only to contain a terrier of the parish, a few old documents, and a black-jack.

The key is an unusually fine specimen of decorative ironwork, probably of the fourteenth century, and as such keys are rare, at all events in England, we hope this one will be carefully preserved. It is not often that ecclesiastical keys can be dated by their ornament, or otherwise, so that the one at South Creake claims our attention also on this account.

#### BRONZE ON DARTMOOR.

It is remarkable that so few bronze objects have been found on Dartmoor. Those recorded may be counted on the fingers of one's hand. The



two latest finds are important, and are figured in the accompanying illustration.

The bronze ferrule (fig. 1) of the shaft of a bronze spear is highly interesting, for it is not of common occurrence in Great Britain; only some forty examples have been thus far recorded, and of these only three or four are in the British Museum. These ferrules are not made of a flat piece of metal, turned over and brazed, but are cast in one piece, having been carefully "cored." The metal, especially near the mouth, is very thin, and there is usually a small hole nearer this end than the other, to allow of a pin or rivet being inserted to keep the ferrule on the shaft.



Fig. 1.—Bronze Ferrule found on Dartmoor.



Fig. 2.—Blade of Bronze Dagger found on Dartmoor.

One example in the British Museum was found in the Thames, near London. It has a portion of the wooden shaft inside, which appears to be of beech. The hole for the pin is still visible in the wood, but the pin itself has perished. It may have been made of horn.

Canon Greenwell possessed a specimen from Antrim, nine and a half inches long, the end of which is worn obliquely, as if by trailing on the ground. It has a single rivet-hole.<sup>1</sup>

Four specimens, about seven inches long, were found with spear heads, at Bloody Pool, South Brent, the Dartmoor specimen apparently making the fifth found in Devon.

The latter is four and a half inches long, with an internal diameter of half an inch, the metal at the mouth being one sixteenth of an inch in thickness. It has been broken, and is too short to show the pin-hole. It was found by Mr. Tom French, in July, 1892, four feet under the surface,

<sup>1</sup> Evans, *Bronze Implements*, pp. 339-340.

in cutting peat in Gawler Bottom, Post Bridge, and from the finder it passed into the possession of the writer. Thus far no spear head has been found on the same spot.

The other object (fig. 2) in the illustration is the remains of a blade of a bronze dagger, four and one eighth inches long, which was also found four feet deep, in a peat bed, at Broadhall, near the head waters of the Plym. It is much oxidised, but the metal under this covering is now as perfect as when it was cast. A very similar example is figured in Evans' *Bronze Implements*, fig. 312, p. 247. This is a small rapier-shaped blade, six and a quarter inches long, and was dredged up from the Kennet and Avon Canal, between Theale and Thatcham, Berks.

The Dartmoor bronze dagger is now in the possession of Mr. Hearder, of Westwell Street, Plymouth, who obtained it direct from the moorman who found it, and within a few days of its discovery. It is certainly strange how little bronze has been found on Dartmoor. The evidence of a flint-using people occupying the Moor for apparently a considerable period is abundant, but the bronze-using folk who succeeded them have left very little behind to indicate their presence. We cannot tell what was removed from the rifled kistvaens, for bronze, unlike worked flints, has ever possessed an intrinsic value, so that many specimens may long ere this have disappeared into the melting-pot. After making due allowance for all this, it is very extraordinary how little has been found, especially, too, when we take into consideration the impression we have that Dartmoor must have been frequented by tanners in the bronze age.

ROBERT BURNARD,

*Member of Dartmoor Exploration Committee.*

## Notices of New Publications.

"THE RUNES: WHENCE CAME THEY?" by Professor Dr. GEORGE STEPHENS, F.S.A. (London: Williams and Norgate, 1894), will not rank in importance beside his greater work on the subject, although it may help us to pass the time away whilst we are anxiously awaiting the promised fourth volume of "Old Northern Runic Monuments." The object of the present treatise appears to be to support the views of Canon Isaac Taylor, whilst refuting those of Dr. Wimmer with regard to the origin of the Runic Futhorc (or alphabet). This is done by giving a list of selected Runic inscriptions, classified according to the objects upon which they occur. The result of a study of the geographical distribution of these inscriptions is to prove

beyond a shadow of a doubt that they belong exclusively to the Scandinavian area of northern Europe; for Professor Stephens tells us in his preface that the total number of examples known up to June, 1894, in Scando-Anglia amounted to no less than 10,423, as compared with a beggarly nineteen in Germany, Saxony, and elsewhere—the latter being in the Professor's quaint phraseology simply "wanderers." Apart from the portion of the work relating to the origin of Runes, which by the way only occupies a couple of pages at the beginning of chapter xix., the catalogue is of the highest value as showing the leading characteristics of the inscriptions and the various purposes to which they were applied. As the readings are given in all cases, together with references to the books where the inscribed monuments or objects are described, this catalogue cannot fail to prove of great service to all students of Northern literature and antiquities.

The Runic inscriptions fairly rival the entries in the Anglo-Saxon and other early chronicles for the terseness and simplicity of their language; yet, brief as some of them are, they bring before us scenes, enacted perhaps a thousand years ago, with a reality that is often startling. In the majority of instances the only information afforded by the inscription is the name of the owner and maker of a weapon or personal ornament, or the name of a deceased person and of the erection of his tombstone. Graffiti, such as those scribbled on the walls of the great chambered cairn of Maeshowe, in Orkney, by chance passers-by in the Viking period, are of infinitely greater human interest. From them we learn of the pilgrims to Jerusalem who broke open the Howe, and of the great treasure believed to be buried in the neighbourhood. Runes were not unfrequently made use of for superstitious purposes. Rings bearing the magical formula *THEBAL GUTH GUTHANI* were supposed to be a charm against epilepsy. A small stone amulet having the words "Thief-Find" upon it took the place of the amateur or professional detective in the ninth century. In Iceland, at a later date (thirteenth century), Gretter had broken the thigh of an old woman with a stone, so the injured party does not appeal to the strong arm of the law, as we should to-day for protection, but cuts *ban runes* on a tree root. This is set afloat, and being carried by the waves to Gretter's home causes her death. Before the days of post-cards, communications were made in runes cut on slips of wood called *cavels*. As a ghastly story of the use of these, we quote the following:—"137—Greenland, Denmark. Lig-lodin is said, in the tale about Toste, to have brought back to the church dead bodies he had found in holes, carried thither by the ice. On some of the skeletons were cut *later runes*, on a wooden cavel, telling of their misfortunes and sad end. This took place about A.D. 1150." Yet one more instance should not be omitted:—"142—Jutland, Denmark. The *old runes*. In heathen days,

say about the ninth century before Christ, a prince in Jutland called Hamlet saved his life, and gained in marriage the English king's daughter by *cutting out* the runes on a wooden cavel which his false comrades carried, and carving others in their stead."

In chapter xxiii., Professor Stephens attacks the problem of "The Runes: Whence Came They?" from the point of view of God-lore, or mythology. He gives the now well-known examples of the Pagan-Christian overlap in the subjects sculptured on the undoubtedly Christian monuments at Gosforth, in Cumberland, Kirkby Stephen, in Westmoreland, and Kirk Andreas, in the Isle of Man. By a curious oversight, the figure of the "Bound Loké" at Kirkby Stephen, on page 86, is given as being at Gosforth. The representation of a man, with pieces of interlaced work in the background on a stone at Hexham (page 83), is claimed as another instance of the "Bound Loké," although, we think, on quite insufficient grounds. With regard to the peculiar method of binding Loké, the Scandinavian devil, with ring-clasps, as on the Christian monuments at Gosforth and at Kirkby Stephen, it may be pointed out that exactly the same thing occurs on the twelfth century sculptures on the west front of Lincoln Cathedral, and in a Spanish Apocalypse MS. of the same period belonging to M. Firmin Didot, of Paris (see Paul Lacroix, "Science and Literature of the Middle Ages," p. 222). It does not, therefore, appear to us to be conclusively proved that this method of treating the devil bound is necessarily of Northern origin. Nevertheless, we can cordially recommend everyone interested in these fascinating problems to procure Professor Stephens' latest work as an indispensable addition to their libraries.

"THE MIGRATION OF SYMBOLS," by the Count GOBLET D'ALVIELLA (Westminster: Archibald Constable and Co., 1894), treats in a highly scientific and interesting manner of a subject that has become almost discredited on account of the number of incompetent writers, who, like fools, step in where angels fear to tread. Symbolism, indeed, appears to have a peculiar fascination for those persons who are least capable of understanding the mental and other conditions existing in past ages of which the symbolism is the result. It is not so long ago that in a magazine article by Archdeacon Farrar the two valves of the door of Westminster Abbey were said to signify the dual nature of Christ. The invention of such inappropriate comparisons as this argues an utter inability to grasp the elementary principles of the science of symbols. Count Goblet d'Alviella's methods are very different. He says: "The general advancement of the study of history, more especially religious history, whilst enlightening us on the creeds of nations, enables us better to establish the connection between their symbols and their myths; at the

same time a more exact knowledge of the social and geographical centres whence these symbols originated aids us to discover in many cases the origin of the image which has furnished a body to the idea. Henceforth there is no longer any reason why in the study of symbols we may not arrive at results as positive as in the study of myths. The comparative examination of myths long ago entered on a scientific phase. . . . Now, the myth, which may be defined as a dramatization of natural phenomena, or of abstract events, offers more than one point in common with the symbol. Both depend on reasoning by analogy, which in one case creates an imaginary tale, in the other an imaginary image. . . . Both are frequently formed by the help of the same mental operations, and, above all, are transmitted by the same channels."

The author tells us that the occurrence of the same symbol in portions of the globe widely apart may be accounted for in three different ways: (1) it may have been carried by a migratory people from the original cradle of their race; or (2) it may have passed from one country to another by a process of borrowing; or (3) it may have been invented independently in two or more places in accordance with the law of nature which causes the human mind to act in the same way under similar circumstances. The chief object of Count Goblet d'Alviella's work is to find the origin of the symbols most universally used throughout the world, and to show the course taken by them and the changes they undergo when transmitted from one age and from one people to another. In doing this, certain general principles reveal themselves by which the variations in the forms and meaning of symbols are governed. As touching the ease with which symbols may be borrowed by one race from another, it is pointed out how frequently coins, weapons, personal ornaments, and other articles of commerce may be the means of propagating symbols along trade routes, and in this way "the centres of artistic culture have always been the foci of symbolic exportation."

A very considerable amount of space—but no more than is absolutely essential—is devoted to the *gammadion*, *swastica*, or *fylfot*, perhaps the symbol having the greatest geographical range of any. A very instructive table is given on page 81 illustrating the migrations of the *gammadion* from 1300 B.C. to A.D. 800 over an area extending from Iceland to Japan. The identity of the *gammadion* with the curved forms called the *tetraskelē* and the *triskelē* is now substantiated, all of them being intended to symbolize the apparent rotatory motion of the sun round the earth. Intimately connected with this is the practice of walking sun-wise (*deisul*) round sacred wells and buildings which still survives in Ireland and Scotland, and is also practised by the Buddhists of Thibet under the name of *pradakshina*.

Of the adaptation of Pagan symbols many striking instances are given,



none more remarkable than the antique cameo in the Bibliothèque Nationale, at Paris, representing the quarrel between Poseidon and Athene, which has been purposely transformed in mediæval times into the scene of the temptation of Adam and Eve. The pedigree also of the central tree, with two beasts placed symmetrically on each side of it facing each other, of which there are many instances on the sculptured tympana of Norman doorways, is traced back, through Byzantine and classical art, to an Assyrian source.

The variations in type of symbols are explained to be due to several causes, such as (1) abbreviation, resulting from the artist being anxious to reduce the labour of drawing a complicated figure, or wishing to make it occupy a smaller space in his design; (2) additions and embellishments suggested by æsthetic considerations; (3) degradation by successive copying by artists ignorant of the meaning of the figure to be reproduced; (4) duplication, where, in place of a single object and a single figure, the former is placed in the centre, with two figures symmetrically situated on each side of it; and (5) fusion of equivalent symbols, thus producing composite forms.

Want of space compels us to refrain from doing more than merely mentioning the names of the winged globe, the caduceus and the trisula. For the discussion of these we must refer the reader to the volume itself, with the assurance that after its perusal he will feel that a sufficiently powerful weapon has been placed in his hands to enable him to attack successfully many of the archaeological problems in which symbolism plays so prominent a part.

"THE FLORA OF THE ASSYRIAN MONUMENTS," by DR. E. BONAVIA, (Westminster: Archibald Constable and Co., 1894), may very well be read in connection with the "Migration of Symbols," as in certain places the two books cover the same ground, although there are differences of opinion on many of the subjects discussed. The meaning of the cone-like objects held in the hands of the winged genii who are represented on the Assyrian monuments and cylinders as standing on each side of the sacred tree, has given rise to much speculation. In 1890, Dr. E. B. Tylor propounded the theory that the cone-like objects are intended for the male inflorescence of the date palm with which the genii are about to fertilize the female flowers. The bucket or basket held by the genii in the other hand were supposed to contain a further supply of the male flowers. Dr. Bonavia points out that the vessel is evidently made of metal, and therefore intended to hold a fluid of some kind. From this he argues that the ceremony shown is "a sprinkling of holy water by means of the fir-cone used as an *aspergillum*." Count Goblet d'Alviella entirely dissents from this view, and supports Dr. Tylor.

One chapter suffices to identify the following species of trees, plants, and flowers from their conventional representations on the Assyrian sculptures in the British Museum and elsewhere: the date palm, vine, pomegranate, fig, banana, melon, pine tree, reed, and lily. The author then goes on to show how the usefulness of certain trees, on which the people were dependent for meat and drink, led to their becoming objects of veneration. The sacred trees of the Assyrians were of different kinds, and often of a composite nature, but the basis of most of them seems to have been the date tree, the vine, the pomegranate, and the fir tree. Dr. Bonavia has done well to show how liable a bunch of grapes, when conventionalized by a lattice-work of diagonal lines, is to be mistaken for a fir-cone. There is a curious deviation from nature in the palmette, which usually crowns the summit of the central stem of the sacred tree; namely, that the directions of the pinnæ are reversed as regards the mid-rib. This is not very easy to explain except either by carelessness on the part of the designer, or by his taking the halves of two adjoining leaves and placing the mid-rib between them instead of in its proper place. Dr. Bonavia's idea that the horn-shaped projections at the top of the stem of the sacred tree, and just below the springing of the palmette, are copied from real horns hung on the palms to avert the evil eye seems a little bit far-fetched. Mr. W. H. Goodyear's views as put forward in "The Grammar of the Lotus," come in for a good deal of criticism in chapter iv., and we think that Dr. Bonavia is probably right when he traces the Greek honeysuckle pattern to the conventionalized palm, rather than to the conventionalized lotus. "The Flora of the Assyrian Monuments" will prove an indispensable aid to the study of the ancient art of Assyria, Egypt, and Greece.

"CHESTER IN THE PLANTAGENET AND TUDOR REIGNS," by Canon RUPERT H. MORRIS, D.D. (Printed for the Author). To say that Canon Morris's History of Chester is by far and away the best of a long line of predecessors would not be strictly accurate, since the work before us deals only with what may be termed the middle period of the city's corporate existence. But, within the limits specified upon the title page, we doubt whether any city or town in the kingdom has had its annals so picturesquely and so comprehensively told as has Chester in the present handsome volume. Canon Morris has been fortunate in having recognized at the outset that whatever there was worth telling of the mediæval history of Chester congregated within and radiated from its Town Hall. It was, above all, an orderly, active, enterprising municipality, with ecclesiastical edifices that were important enough to do credit to the city, but did not dwarf the mercantile and administrative functions of the burghers and the palatine

officers. The author has, therefore, in the compilation of his book, wisely relied upon the almost unworked archives of the corporation, and upon one or two kindred collections, and the very titles of several of his chapters will afford an indication of how largely he has drawn from those sources for his delineation of "The Mayor, His Jurisdiction and Officers"; "The Walls, Gates, and Streets of Chester"; "The Social Life of Chester Citizens"; "The City Companies and Trade of Chester" (an excellent chapter); and "The Port of Chester and the Meere Merchants." The number of documents embodied in the text, or given at considerable length in the footnotes, in addition to the chapter upon the city charters, give the work a permanent place, and constitute it an important contribution to the rapidly growing corpus of historical literature dealing with the social and economic development of our municipalities. We are not told how the plague of 1348-9 affected the city, though it would have been interesting to have known whether Chester—almost the westernmost town of which we can hope to obtain information—suffered as severely as other parts of the kingdom. A minute query or two might be indulged in here and there, such as, Why should Canon Morris, upon p. 16, translate *Perveddwlad* as "the plain country"?—true, it included a portion of the Vale of Clwyd, but it also took in a great portion of the mountainous district of Hiraethog. But they are trifles which are lost in the fact that we have here an excellent book written in an admirable spirit. It is profusely illustrated with a number of fine drawings. We are glad to note that Canon Morris intends to issue a second volume which will deal with "the stirring period of the Stuart Sovereigns."

EDWARD OWEN.

"WHAT MEAN THESE STONES?" by Miss C. MACLAGAN (Edinburgh: David Douglas, 1894), is a small quarto volume bound in cloth of a terra-cotta colour, suggestive of Aspinall's enamel and high art, as understood in the last decade of the nineteenth century. After reading through the whole carefully, we do not find ourselves much wiser than we were before, although we have a vague impression left that Miss MacLagan sees some sort of analogy between the constructional features of megalithic circles, chambered cairns, Pictish towers, and the Sardinian Nurhagi. The learned authoress argues that since the stones, of which many of the megalithic circles are composed, merely have their lower ends resting on the surface of the ground instead of being buried some depth in it, therefore they must have been supported laterally to prevent their falling over by a dry rubble wall between each of the uprights. In the case of the circles of Dyce and of Auquorthies, Miss MacLagan is supported in her theory by so capable an observer as our good friend the

Rev. J. C. Michie, of Dinnet. However widely the views put forward may differ from those generally accepted, there can surely be no excuse for the contemptuous way in which reference is made to such well-known archaeologists as General Pitt Rivers, Sir Henry Dryden, the late Rev. C. J. Lukis, and Admiral Tremlett. General Pitt Rivers' excellent model of the Dyce circle is said to be "little more than a mere antiquarian toy." Perhaps the best thing in the book is the ingenious explanation put forward with regard to Lot's wife. "Now, does it not seem probable that as this lady first died, then fell, she became a fallen pillar of salt, this substance abounding in these quarters? Lot himself was on that day forced to travel in hottest haste, so could not well have had time to set her up."

"SCOTTISH LAND-NAMES," by Sir HERBERT S. MAXWELL, Bart. (Edinburgh and London: Blackwood and Sons). Sir Herbert S. Maxwell's Rhind Lectures on Scottish Land-names is an important contribution to the study of a difficult and interesting subject. It may be safely said that all previously published works dealing with the meanings of Scottish place-names have been unscientific in method and untrustworthy in result. Sir Herbert Maxwell, recognising the necessity of scientific procedure, has gone to the earliest available sources for the forms of the names with which he has to do, and by comparing their subsequent variations has endeavoured to arrive at the laws of vowel and consonantal change to which in the process of centuries place-names, in common with other vocables, are subject. The value of these lectures would have been increased tenfold if the writer had given in all cases the authorities upon which his conclusions are based. The absence of such authorities is the great defect of the book, and the writer, freed from the necessity of producing them, has been sometimes tempted into guesses as wild as any of his predecessors in this field. The most signal instance of this unsupported guess-work is the writer's attempt to connect the "Pit" in such names as Pitsligo with Both, a dwelling, booth. Not content with this, he proceeds to identify Pit, or Pet, with the "Fothuir" (now For), which entered into the early name of Forteviot, and also with the "Fin" in Finhaven. Dr. Stokes, in *Fick's Wörterbuch*, 4th edition, 1894, shows that the word belongs to a stem *getti*, and is cognate with Irish *cuit*, a portion, and Welsh *peth*, a thing, a part. The Pictish word, whether borrowed or not, is Cymric, and not Gaelic in form. "Fothuir," "Fother," "Fothrev," are to be referred to Fothribh (Bk. of Lecan, fol. 134 bb.), meaning a forest. It appears in O'Reilly's Dictionary as Foithre = woods, and also in the form Fridh, which occurs in the Gaelic Bible. Sir Herbert's attempt, following Skene, to connect Dumfries with the Frisians is not likely to win many adherents. It practically rests on the expedition mentioned by Nennius of Octha and

Ebissa, *ultra mare Fresicum* (*Frenessicum* in one of the best MSS.), and the whole passage is untrustworthy as history. The new derivation of London, from two words meaning "Marsh Fort," will, we fear, fare no better than its numerous predecessors. We have much to say upon the assumption that the Nemthor of the life of St. Patrick is "recorded" as Dumbarton, but it would take up too much space. It must not be thought that Sir Herbert Maxwell's book is taken up with mere guesses. There has evidently been a great deal of careful labour bestowed upon the work, and where we have been able to trace his conclusions to their sources we have found in nine cases out of ten that his derivations are trustworthy. There is no book on the subject to be compared with it in this respect, and one only regrets that the great value of Sir Herbert's labours have not been made more patent to the world by a view of his workshop and of his methods. When a new edition is called for, the *apparatus criticus* will, perhaps, be supplied.

EDMUND MCCLURE.

IN "HISTORICAL NOTICES OF CAVERSHAM," by M. T. PEARMAN (Oxfordshire Archæological Society; London: Mitchell and Hughes, 1894), will be found a careful account of the manor, the church, and the bridge. A plate is given as a frontispiece showing the font in Caversham Church, from a sketch by Sir Henry Dryden. It belongs to a very curious type, being round, two feet in diameter, with four projecting ears or handles. Stone vessels of this form are frequently found in churches used as holy water stoups, in which case they are not more than half the diameter of the one at Caversham. There is a good deal of mystery surrounding these vessels that it would be worth while clearing up. The chief question to be settled is whether they were domestic utensils, such as mortars, applied subsequently to ecclesiastical purposes, or whether they were made specially for holding holy water in the first instance. Stoups of this form are often found built into the interior walls of churches with two of the handles concealed by the masonry, thus quite preventing them being of any use for emptying the vessel, which would seem to be what they are meant for.

Some interesting particulars are given about the bridge over the Thames at Caversham and the chapel upon it dedicated to St. Anne. The appointment of the priest was in the hands of the lord of the manor, and a toll was levied for the repair of the bridge and the maintenance of the chapel and its priest.

THE number of county "NOTES AND QUERIES" is increasing at an alarmingly rapid rate. If there is really a demand for publications of this kind in addition to the journals of the county archæological societies, it should be



taken as a sign that the public is at last waking up to the importance of the study of the history of the past, in which case we heartily congratulate the editors on the good work they are accomplishing. We think, however, that it would be a decided advantage if the information could be conveyed in a little less scrappy form, and if some uniform plan of arranging the matter could be agreed upon between the different editors, with a view to rendering the "Notes and Queries" more useful for purposes of reference.

THE first quarterly number of "MIDDLESEX AND HERTFORDSHIRE NOTES AND QUERIES," edited by W. J. HARDY, F.S.A., was issued on the 1st of January. It is very well got up, and the photogravure it contains of the "Rainbow" portrait of Queen Elizabeth at Hatfield House is alone worth the price of the magazine. Mr. C. H. Read, F.S.A., and Professor J. W. Hales, F.S.A., contribute articles on the "Highgate Barrow." There is ample material to be collected in London and its vicinity to keep "Middlesex and Hertfordshire Notes and Queries" going for many years to come. We sincerely trust that the detestable practice of binding the sheets together with wire clips will be given up in future numbers.

It is proposed to publish in place of "The Quarterly Journal of the Berks Archæological Society" a new periodical entitled "BERKSHIRE NOTES AND QUERIES," which will be issued quarterly, under the editorship of the Rev. P. H. DITCHFIELD, F.S.A., and will contain a record of the proceedings of all antiquarian and literary societies in the county, and of matters relating to archæology, parochial records, family history, legends and traditions, folk lore, curious customs, etc.

"NOTTS. AND DERBYSHIRE NOTES AND QUERIES" still continues to prosper under the able editorship of J. POTTER BRISCOE, F.R.H.S. It differs from most of the other periodicals of a similar kind in being published monthly instead of quarterly. Information is consequently supplied in smaller quantities, but at more frequent intervals, which has certainly the advantage of giving notices of new discoveries before they are relegated to the domain of ancient history. In the February number the views we recently expressed as to the vulgarity of calling an antiquary an *antiquarian* are criticised in a friendly way. We regret to find that Dr. Murray places the weight of his authority on the side of those who think it not derogatory to their dignity to use the adjective antiquarian in place of the substantive antiquary. We hope, nevertheless, that this abuse of the English tongue will in future be confined to journalists, and that it will not find its way into literature.

THE September number of "THE EAST ANGLIAN, OR NOTES AND QUERIES CONNECTED WITH THE COUNTIES OF SUFFOLK, CAMBRIDGE, ESSEX AND NORFOLK," edited by the Rev. C. H. EVELYN WHITE, F.S.A., contains an account of the figure sculpture on the Perpendicular font at Sutton-by-Woodbridge, by W. H. Birch.

"NORTHAMPTONSHIRE NOTES AND QUERIES" (number for April to September, 1894) gives a well-illustrated account of "Rushton and its Owners," which includes a description of the remarkable triangular lodge at Rushton and its extraordinary symbolism.

IN "GLOUCESTERSHIRE NOTES AND QUERIES" (number for April to June, 1894), edited by W. P. W. PHILLIMORE, B.C.L., will be found notes on several Gloucestershire brasses, with details reproduced from rubbings showing the peculiarities of costume, armour, etc.

"WILTSHIRE NOTES AND QUERIES" (number for December quarter, 1894) calls attention to "Ecclesiastical Memorials in Private Hands," giving as an instance the bell turret of a church formerly existing at Briddestone, near Chippenham, now in the grounds of the Manor House at Castle Combe.

AFTER a lapse of thirty-two years, the "ULSTER JOURNAL OF ARCHÆOLOGY" (Marcus Ward & Co., Belfast) has been revived, the first part of the new series having been issued at the beginning of September, 1894. It is bound with wire clips, which fact alone would be enough to put it out of court, and contains a good deal of historical matter and poetry, but hardly any archæology properly so-called. We feel sure that these defects will be remedied in future; and it is perhaps hardly fair to judge a first number too harshly. The district around Belfast is extraordinarily rich in antiquities of every kind, which should give to some of the able contributors who have promised their assistance an opportunity of producing some really valuable articles as time goes on. The "ULSTER JOURNAL OF ARCHÆOLOGY" is under the management of twelve distinguished antiquaries, two of whom, Mr. R. M. YOUNG, M.R.I.A., and Mr. F. J. BIGGER, M.R.I.A., act as editors.

A NEW shilling monthly magazine, entitled "SCOTS LORE" (Glasgow, William Hodge & Co.), commenced its career on the 1st of January of this year, and if it keeps up to its present high standard of excellence, it certainly deserves to succeed. In the "PREFATORY" occurs the following remark:—"The proposition that the essential value of antiquarian study is in the light which it casts upon the present, *was surely the coinage of some satirical*

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*person.*" Was not the satirical person in question Shakespeare, whose dictum on the subject is taken as the motto of Mr. Stock's *Antiquary*? Amongst the articles in the first two numbers of "SCOTS LORE" are, "A Mediæval Architect," by P. Macgregor Chalmers; "Thebal Amulets," by Alexander Tillie, Ph.D.; "The Oban Troglodytes," by W. Anderson Smith; and several others of equal merit. The reports of the proceedings at the meetings of the Scotch archæological societies are a valuable feature.

## Bibliography of Archæological Publications Issued during the Past Year.

WE propose to give in future at the beginning of each year a classified list of the principal books, magazine articles, and papers in the transactions of Societies relating to archæology and kindred subjects which have appeared during the preceding twelve months. The assistance of specialists, authors, and publishers in making the bibliography as complete as possible will be highly valued.

### PREHISTORIC ARCHÆOLOGY.

- MacLagan (C.)**—"What mean these Stones?" David Douglas, Edinburgh.  
**Gowland (W.)**—"Notes on the Dolmens of Korea." *Journal Anthropological Institute*, vol. xxiv, No. 3. 8vo. 5s. Kegan Paul.  
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\* For summary of recent discoveries, see *American Journal of Archaeology*, July to September, 1894, pp. 379-494.



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<sup>1</sup> See also Bibliography in the Journal of the Folk-Lore Society.

## Announcements of Forthcoming Publications.

MR. JOSEPH POLLARD, Truro, has in the press "Old Cornish Crosses," by Arthur G. Langdon, a quarto volume of about 400 pages of descriptive letter-press, and illustrations of 320 crosses. The published price will be 30s. net, and it is now offered to subscribers at 25s. net. The author's well-known skill as a draughtsman and thorough knowledge of the antiquities of his native county will ensure the permanent value of the work. Mr. Langdon has devoted many years to making a complete series of measured drawings of the monuments in question. By means of improved methods of taking rubbings, and a study of the ornament of the Hiberno-Saxon MSS., it has been possible to represent correctly all the patterns which occur on the more highly decorated crosses, a task that no one has hitherto successfully accomplished. Many of the inscriptions on the monuments are now given accurately for the first time.

MR. ALFRED NUTT will shortly issue "Stonehenge and its Earthworks," by Edgar Barclay, with numerous plans and illustrations by the author; crown quarto; price to subscribers, 10s. 6d. Mr. Barclay's theories concerning Stonehenge have already been placed before the public in the *Illustrated Archaeologist* and in the *Journal of the British Archaeological Association*. Quite apart from the antiquarian interest of the book, the illustrations possess the rare merit of being absolutely faithful representations of the great megalithic monument in its ever varying aspects, and at the same time charming pictures that every artist is sure to appreciate. Several reproductions of the older views of Stonehenge from the works of Aubrey, Inigo Jones, Stukeley, and others, will be given side by side with views taken from the same point at the present day, thus showing the rate at which disintegration has been gradually going on during the last two or three hundred years.

CHANCELLOR R. S. FERGUSON informs us that the annual issue of the *Transactions Cumberland and Westmorland Antiquarian and Archaeological Society* will be due shortly, and that most of the matter is printed. The volume will include several important papers: "Touching for the King's Evil," by Dr. Barnes; "Some Manx Names in Cumbria," by W. G. Collingwood; "The Tudor Disestablishment in Cumberland and Westmorland," by the Rev. James Wilson; "The Great Tumulus at Kirkoswald," with notices of all the cup and ring-marked and grooved stones in the two counties, by the President; "The Homes of the Kirkbys" and a "Westmorland Farmer's Sale Schedule, in 1710," by H. S. Cowper, F.S.A.; "Extracts from Privy Council Records," by T. H. Hodgson, etc., as also several shorter papers on "Episcopal Seals," "Toast Dogs," "Bone Harpoons," etc.

THE importance of those parish documents which lie unnoticed for centuries in the solid oaken chests in our churches has been fully estimated by

antiquaries. When registers have perished, the genealogist has often found his knowledge supplemented by reference to the parochial accounts; and public events, as well as the habits of our fathers in private, have light thrown upon them by the quaint items of expenditure which the churchwardens record year by year. The late Rev. William Holland, Rector of Huntingfield, Suffolk, made large transcripts from these books, and the Cratfield extracts have been selected for publication, being of unusual antiquity. They begin in 1490, and the forthcoming volume carries the record as late as 1642. The accounts of the Parish Guild will be valuable to those who are studying the detail of guild history. Mr. Holland has added historical notes at the end of each year, by which the reader may see how the incidents of village life were frequently the reflection of famous national episodes; for instance, how a remote Suffolk village was affected by the Lady Jane Grey rebellion, or by the Spanish Armada. Every care has been taken to preserve the original spelling, etc., and the editorship has been entrusted to the Rev. Canon Raven, D.D., F.S.A., Vicar of Fressingfield, a parish adjoining to Cratfield. The work will be published by Messrs. Jarrold and Sons, of 10 and 11, Warwick Lane, E.C.

## Antiquarian News Items & Comments.

### CURRENT TOPICS OF THE DAY.

WE congratulate Prof. John Rhys, LL.D., who has held the chair of Celtic at Oxford since 1877, on his appointment as Principal of Jesus College in succession to the late Dr. Harper, on the 18th of February. The new Principal was born in 1840, and matriculated as a commoner of Jesus College in 1865, becoming subsequently a scholar of his college, and later a Fellow of Merton. He is a Vice-President of the Cambrian Archaeological Association, in the management of which society he has always evinced a great interest, having been a regular attendant at the annual meetings. Prof. Rhys deals largely with the early Christian inscribed stones of Wales in his *Lectures on Welsh Philology*, and has also contributed numerous papers on the same subject to the pages of the *Archæologia Cambrensis*. An important paper from his pen, on the ogam inscriptions in the Pictish language, appeared recently in the "Proceedings of the Society of Antiquaries of Scotland."



Archæology is so intimately connected with Folklore, and Folklore with superstition, that we cannot quite afford to pass over in silence the annual dinner of the London Thirteen Club, held at the Holborn Restaurant, on the 13th of March. As long as the members of this club content themselves with such excellent fooling as helping their neighbours to salt out of coffin-shaped salt-cellar handed round by cross-eyed waiters, well and good; but when dreary letters are read out by the secretary from Lord Charles Beresford, Prof. Huxley, and the Rev. E. J. C. Weldon, treating the whole thing *au grand sérieux*, it is time to cry, "Hold, enough." The worst of persons who profess to have no superstitions is that they always lack imagination, and are consequently wholly devoid of the slightest sense of humour. If the Thirteen

Club do not take themselves too seriously, they will serve a useful purpose in keeping alive the memory of many time-honoured superstitions that might otherwise die out naturally.



Some time ago a scheme was proposed for holding an exhibition of Christian Art on the site of the Catholic Cathedral for Westminster. The subject was again considered during the visit of Cardinal Vaughan to the Pope in January, and instead of an exhibition on a large scale it was decided to hold a series of smaller exhibitions at the New Gallery in Regent Street. Apparently this means that the original project has been abandoned, which is much to be regretted, although it is very improbable that such an exhibition would be appreciated in this country. There is some chance, however, that a section will be devoted to Christian Art at the Paris Exhibition of A.D. 1900.



The publication of a sketch of the "Fighting Cocks" tavern at St. Albans in the *Daily Graphic* for Feb. 7th, led to a good deal of correspondence as to which is the oldest inhabited house in Great Britain. The correspondent who sends the sketch says that the "Fighting Cocks" lays claim to being the oldest inhabited house in England, or at all events to being the oldest licensed house. It is locally known as "The Round House," by reason of its octagonal shape. One of its early occupants erected a signboard with the following curious inscription, "Ye olde Rounde House repaired after ye Flood." The reason for calling the "Fighting Cocks" the "Round House" because of its octagonal shape, is deliciously Irish, and reminds us of a passage which occurred in the report of a meeting of the Royal Society of Antiquaries of Ireland, in the Co. Kerry, to the effect that a certain castle was "flanked by two round towers, one square and the other octagonal." The "Fighting Cocks" was stated to date back to the time of King Offa, but the writer in the *Daily Graphic* did not attempt to offer any proof of his assertion. In the correspondence which followed, several claims were put forward for other oldest inhabited houses in Great Britain. Amongst these were Dunrobin Castle, Sutherlandshire; the "Jews' House" at Lincoln; Winwall House, Norfolk, and many more.



The Rev. P. H. Ditchfield, Barkham Rectory, Wokingham, writes as follows:—"I am collecting information with regard to old English customs which still exist, and should be very grateful if you will kindly inform me whether any such customs still remain in your neighbourhood or county. The changed conditions of rural life have obliterated many, and it is important to collect information concerning those that time has spared. It is not many years ago since 'lifting' at Easter, 'wassailing' the orchard at the New Year, 'mothering' on Mid-Lent Sunday, giving 'pace-eggs' at Easter, etc., were commonly practised. It is impossible to know whether such customs still exist without communicating directly with someone who lives in the neighbourhood where the particular customs were once common. I should, therefore, be greatly obliged if you could give me an account of any such customs, and any information with regard to the present observance of 'Mumming,' May-day festivals, Easter and Christmas customs, 'Beating the bounds,' wakes, fairs, rush-bearing, etc., etc., will be gratefully accepted. If you should be unable to give me any information, will you kindly forward this letter to someone in your county who may be able to assist me."



## OBITUARY.

We regret to have to announce the deaths during the last three months of an unusually large number of distinguished antiquaries, many of whom have fallen victims to the influenza epidemic, which has wrought such havoc this winter amongst all classes of the community.



Mr. Reginald Stuart Poole, LL.D., who died on the 8th of February, was born in 1832, and spent the earlier years of his life in Egypt with his uncle, Edward Lane. At the age of nineteen he obtained an appointment in the department of antiquities in the British Museum; in 1866 he was made assistant keeper, and in 1870 keeper, of the department of coins and medals. In 1889 Mr. Poole succeeded Sir Charles Newton in the chair of archaeology at University College, London. The greatest achievement of Mr. Poole's life was the compilation of the admirable series of catalogues of the collections under his charge, with the assistance of Messrs. Head, Grueber, Keary, and other talented members of his staff. He deserves the gratitude of the outside public for having always discouraged any sign of the "'eave 'arf a brick at 'im, Bill, 'cos 'e's a stranger" feeling amongst his subordinates, and having set the good example of making himself equally courteous and accessible to all.



The name of Sir Henry Rawlinson, who died on the 5th of March in his eighty-fifth year, will always be associated with his memorable transcription of the tri-lingual inscription on the rock of Behistun, in Persia, recording in B.C. 516 the conquests and glories of Darius Hystaspes. Rawlinson's paper on this inscription appeared in the *Journal of the Royal Asiatic Society* for 1846, thus laying the foundations for the decyphering of cuneiform tablets, which have since, in the hands of George Smith, Professor Sayce, and others, revealed many of the lost pages of the history of Babylonia and Assyria. It is not given to everyone to be a brilliant soldier, an able diplomatist, and an archaeologist of the first rank. Yet it is not so long ago that England could produce such men without the aid of competitive examinations.



By the death of the Rev. Edmund Venables, Precentor and Canon Residentiary of Lincoln, on the 5th of March, at the age of seventy-five, we lose an eminent and indefatigable archaeologist, who contributed articles on English antiquities to the *Saturday Review*, the *Athenæum*, the *Builder*, and many other publications of the kind. We can speak from personal experience of his great kindness in assisting his brother antiquaries in any investigation they may have been engaged upon.



Mr. John Parsons Earwaker, F.S.A., author of the "History of East Cheshire; Sir John Maclean, F.S.A., author of the "Deanery of Trigg Minor;" and M. Luzel, archivist of Finistère, will also be greatly missed.

## RECENT DISCOVERIES AND EXPLORATIONS.

MR. HUGH W. YOUNG, F.S.A. (Scot.), writes to announce a very important discovery, which may perhaps be the means of throwing some light on the



Slab with incised symbols found at Easterton of Roseisle, Co. Elgin.

now obscure question as to whether the curious symbols found on the Pictish monuments in Scotland are of Christian or Pagan origin. It appears that Mr. George Dawson, when passing a cist-grave formed of slabs of stone which has recently been opened on the farm of Easterton of Roseisle, three miles south-east of Burghead, Co. Elgin, noticed that the slab forming the west side of the grave was covered with incised symbols. The slab is three feet nine inches long and one foot ten inches wide, and has upon it three symbols: (1) the crescent; (2) the crescent and V-shaped rod; and (3) the mirror, but without the comb which usually accompanies it. Several stone implements have been found in the field where the grave is, and Mr. Young believes the burial to be of the Stone Age. This will, however, require further confirmation. We shall give a more detailed account in the next number.



The Rev. D. Butler, of the Manse, Abernethy, wrote to the *Dundee Advertiser* of Jan. 30th, announcing the discovery of an ogam-inscribed slab in Abernethy Church-yard, Perthshire. An illustration is given by a correspondent in the same journal for Feb. 3rd, and there are so many suspicious circumstances connected with it that it may very possibly be a forgery. The slab has upon it, besides the ogam inscription, a crown with the initial N, presumably intended by the forger for Nechtan, King of the Picts, and a little bird like a robin redbreast. If this relic is a forgery, it must have been executed by someone with a considerable amount of archaeological knowledge. We hope the mystery surrounding the supposed discovery will eventually be cleared up.

#### MEETINGS OF SOCIETIES.

THE Annual Meeting of the CAMERIAN ARCHÆOLOGICAL ASSOCIATION will be held in conjunction with the ROYAL INSTITUTION OF CORNWALL next August, at Launceston, under the presidency of Lord Halsbury.



THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND have arranged a tempting and extensive programme of meetings and excursions for the present year. The annual meeting was held in January, at which the Right Hon. Lord Ardilaun was elected Honorary President, a nobleman to whose family belongs the credit of the judicious restoration and preservation of the Cathedral of St. Patrick, Dublin, at enormous cost. During the week commencing 6th May, meetings and excursions will be held at Kilkenny and Waterford, the Society visiting the latter place at the invitation of the Waterford and South East of Ireland Archæological Association.

The principal meeting of the year will be held at Galway, for the province of Connaught, on Monday, July 8th, at which the Hon. President is expected to preside. A series of elaborate excursions has been arranged in connection with the meeting, a principal feature of which will be the sea trip from Belfast to Galway. The s.s. *Caloric*, one of the finest of the passenger steamers

built in Belfast, has been chartered for the trip, which will occupy a week. The cabin contains first-class accommodation for one hundred passengers, half of whom would be provided with state rooms, and the table will be equal to that of the best hotel, and at a very moderate inclusive rate. Before leaving Belfast an opportunity will be given to members to examine one of the most extensive collections of Irish antiquities ever exhibited there, which will be on view in connection with the Industrial Exhibition to be opened in June next.

The party will leave Belfast on Tuesday morning, July 2nd, and, calling at Rathlin Island, off the Antrim coast, will visit Tory Island, off the coast of Donegal, with its round tower, and many pagan and Christian antiquities. The noted Inismurray, off the Sligo coast, will next be visited, and the numerous interesting remains so fully described and illustrated by Mr. W. F. Wakeman will be examined with interest.

Iniskea and Inisglora, off the Mayo coast, will meet with a full share of attention, and Clare Island and some of the other islands in Clew Bay will, if time and weather permit, be investigated.

The Islands of Aran will be reached on Thursday morning, and here the Belfast contingent will be joined by the members from Dublin and elsewhere, who may have been unable to undertake the trip from Belfast. The combined parties will land at Kilmurvey, a small bay on the east side of the North Island, and here the primitive church of Teampull Mic Duach will be examined. The ascent to Dun Ængus will then be made. This fort stands on the brow of an overhanging precipice three hundred and two feet above the level of the Atlantic, which surges at its caverned base. The walls are built in a horse-shoe form on the summit; there are three enclosures or semi-circles, the innermost wall being much the thickest; outside the second wall is a *chevaux-de-frise* of erect slender stones averaging about three feet high, which even yet present a formidable obstacle. The innermost enclosure or keep measures one hundred and fifty feet from north to south, and one hundred and forty feet along the edge of the cliff; the enclosing walls, like those of the other forts in the islands, are composed of three distinct coatings or skins, and now measure about twelve feet nine inches in thickness, and are still about twenty feet in height.

The other forts in this neighbourhood are Dun Onaght, Dun Eocha, and, nearer Kilronan, Dubh Cathair, or the Black Fort, all of which present peculiarities of construction, and many interesting details of entrances, chambers, stairs, banquettes in good preservation.

The group of ecclesiastical ruins near the north-western end of the island, called Teampull Breacain, or the Seven Churches, will next be visited. There are several inscribed stones here, one bearing the inscription, VII ROMANI—the Seven Romans—and another is in the Irish language. Around the principal church, which consists of a chancel and choir with semi-circular choir arch, are the remains of monastic dwellings, and a finely sculptured terminal cross.

On the road to Kilronan, which will be traversed on foot, the Church of "the Four Beautiful Saints" will be examined, and the four graves will be seen where these saints have been interred. Cloghauns, or stone-roofed houses, and pillar stones occur here, and several groups of primitive churches will be met with on the way.

Killeany Round Tower will be visited, and from it the ascent to Teampull Benain will be made; this is considered the gem of early Irish churches, being only ten feet ten inches long in the clear, and six feet ten inches broad, and in its vicinity are the remains of a rude cashel containing chambers.

Oghill Fort, near the lighthouse, will also be taken. Teampull Soorney

and the church and crosses of St. Keiran at the great Connaught Monastery, called Mainister Connaughtagh, will complete the list for the day.

On Friday, Inish Maan, or the Middle Island, and Dun Conchobhair, one of the most remarkable of the Aran forts, and which remains almost entire, will be visited. It is oval, standing on the edge of a steep cliff, in the centre of the island, and is 227 feet long by 115 broad, the walls are 20 feet high, and 18 feet thick at base. In the vicinity there are the ruins of several churches, saints' beds, and holy wells, etc., which will be visited in detail. Kilcannanagh, a most complete and interesting cell of the sixth century, will be seen on the return journey. The saint's grave and his holy well adjoin the ruin. Two other churches, one dedicated to the Blessed Virgin, and the other called "Teampull Seacht Mic Righ," or the Church of the Seven Sons of the King, will finish the objects to be seen on the middle island.

The afternoon of Friday will be devoted to "Inis Oirir," now Inisheer, or the south island. There is a huge dun in the centre of the island, inside of which is the mediæval castle of the Claun Tiege O'Brien, a square tower forty-three feet by twenty-six feet at the base and thirty feet high. The principal antiquity on this island is the Church of St. Kevin, consisting of a nave of the time of the saint, and choir with beautiful choir arch probably of the twelfth century; the saint's bed is here also still reverently regarded.

This church, like one on Omev Island, and the Church of Perran Zabuloe in Cornwall, is liable during the prevalence of strong winds to be buried in the shifting sands which surround it. Fortunately the wind from the contrary quarter empties it again, and the Board of Works, in whose charge it now is, have been lately devising some means to keep out the sand, with what success will be seen on the visit.

Another interesting church in this island is the seventh century chapel of St. Gobnet, measuring thirteen feet by nine feet, with square headed doorway and semi-circular headed east window.

When the ethnographical section of the British Association visited Aran in 1857, they were unable to take in the south island, which contains a great number of interesting remains very imperfectly known. The group of ruins known as "The Burial Place of the Seven," lies westward of the island, and is difficult of access. The name of the church or burial place is not recorded.

On Saturday a trip will be made across Galway Bay to Ballyvaghan, from which vehicles will be taken to the Cistercian Abbey of Corcomroe in County Clare, and the primitive church of Oughtamama will also be seen.

On Sunday the Cathedral of St. Nicholas of Galway and the "Claddagh," a primitive community which until recently had its "king," will be seen, and for those who do not object to a drive on that day, the "Abbey" of Clare-Galway will be visited in the afternoon.

On Monday it is purposed, with the permission of the Hon. President, to visit Cong, so rich in antiquarian remains, where the battle field of Southern Moytura may be seen, and the beauties of Lough Corrib enjoyed on the journey by steamer. On Tuesday the ancient town of Athenry, "the ford of the kings," with its ancient gateways and the ruins of the Augustinian and Franciscan Friaries and the castle, will occupy the morning, and in the afternoon the Cistercian House of Abbey Knockmoy will be visited.

The Right Hon. The O'Connor Don, P.C., Vice-President of the Society, has invited the members to visit Roscommon and Ballintubber, and an extra day is being arranged for the purpose.

Members of the English or foreign archæological societies may join any



of these meetings or excursions, but early application to the Hon. Sec., Mr. R. Cochrane, F.S.A., 17, Highfield Road, Dublin, is desirable, as the numbers must necessarily be limited.

An excursion to the Loughcrew Hills, county Meath, is arranged for Monday, 5th August, and the Wexford meeting and excursion will come off in the week commencing 9th September next.



At a meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE held on the 6th of February, Viscount Dillon read a paper on "An Elizabethan Armourer's Album," a book of drawings of suits of armour made by Jacobi, the master armourer at Greenwich, for several of the notabilities of that period. The book has recently been purchased by the Science and Art Department, South Kensington Museum, who kindly allowed it to be exhibited. From this manuscript Lord Dillon has been able to identify several pieces of armour now in the Tower collection, and by permission of the Director General of Artillery there were exhibited the helmet of Sir Henry Lee, K.G., the helmet of the Earl of Worcester, a vamplate of Prince Henry, and various other pieces of armour now in the Tower collection, and all figured in Jacobi's book.

By permission of the present owner, Mr. Mill Stephenson, the hon. sec., exhibited and commented upon the original brass of "The Good" William Maynwaryng, 1497, from Ightfield Church, Shropshire. This brass "disappeared during a restoration, but has recently been recovered and is about to be replaced. It is an interesting example of a civilian of that period. To one end of the rosary is attached the signet ring; the figure has also the gypcière and a long anelace or dagger, with a small knife placed beside the hilt. The inscription also states that he was "a special" benefactor to the church.



The CUMBERLAND AND WESTMORLAND ANTIQUARIAN SOCIETY has not yet settled its programme for the year; but one excursion will probably be along the Roman wall, in connection with the excavations, which will, it is hoped, be continued this year in association with the Oxford men as last year. Furness Abbey may be selected as head-quarters for the other, particularly if leave can be got to do a little excavation, and Mr. St. John Hope can be enticed so far for a day or two.

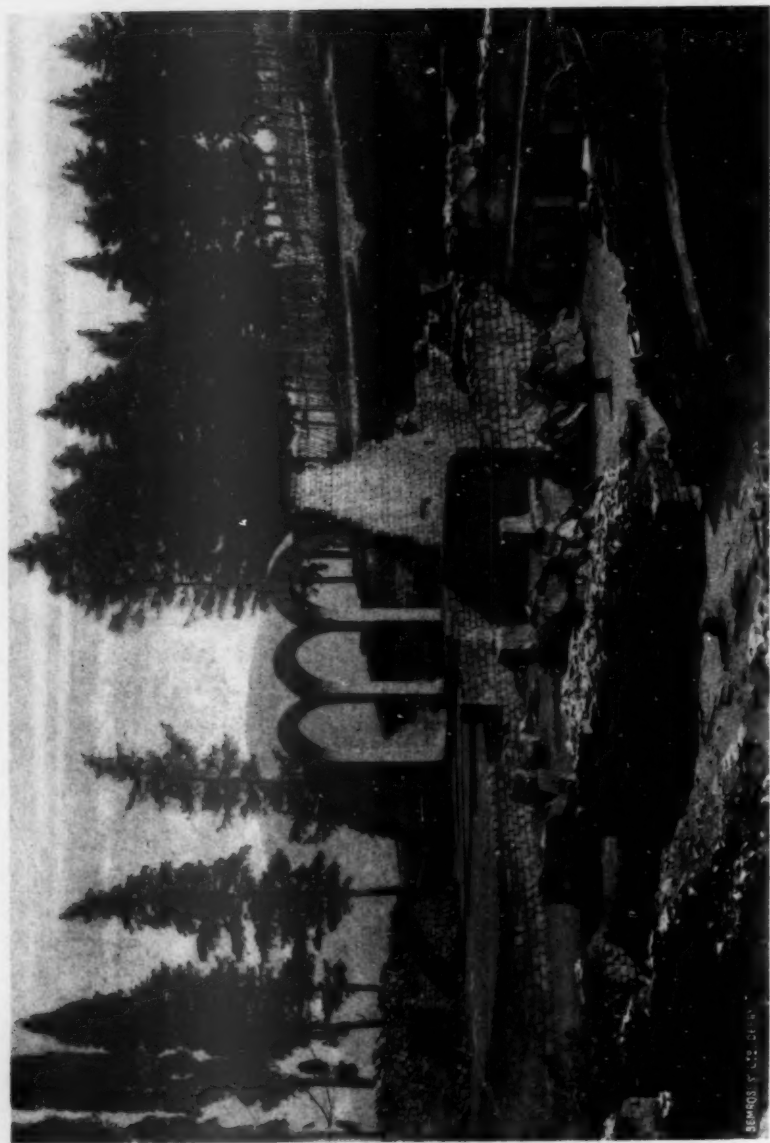


At a meeting of the OXFORD UNIVERSITY BRASS RUBBING SOCIETY held on Wednesday, February 27th, in Mr. J. L. Myres' Rooms at Christ Church, several members exhibited and described their recent rubbings, which had been hung around the room beforehand. Mr. Myres exhibited a very interesting rubbing of one of the brasses at present kept in the bursary of Magdalen College, for many years supposed to be the brass of the first president of the College, which it is proposed to restore shortly to its old place in the chapel. Mr. Henson exhibited some beautiful rubbings, and Mr. Sarel also sent others, though unable to be present owing to illness. There was a very fair attendance of members, though many energetic Brass Rubbers were smitten down by the all-pervading epidemic of "la grippe."









ROMAN THERMÆ OF FIESOLE—VIEW LOOKING NORTH-EAST.

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